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Sîratul-Muustafâ

**An in-depth biography of Muuhammad
Rasûlullâh ﷺ**

Compiled by:

Maulânâ Muuhammad Idrîs Kândhalwî رحمه الله عليه



بسم الله الرحمن الرحيم-...

الحمد لله العلي الحكيم والصلوة علي نبيه ذى الخلق العظيم-

Alḥamdulillâh.....

This humble servant Ashraf ‘Alî hereby says that I have heard a few selected portions of the book - as mentioned below - recited before me by the honourable author himself Maulânâ Hâfîz Muḥammad Idrîs Kândhalwî Sâhib. As I listened to his recitation, I had before me a poet’s words when he portrays the beauty of his beloved in the following stanza:

يزيدك وجهه حسنا

دته نظرا إذا ما

“The beauty of his face will enhance as you continue casting your gaze towards him.”

(In other words, the more I hear of the book, the more spellbound I become.)

Nonetheless, the portions of the book recited to me are: firstly, the preface of the book, secondly, the topic dealing with the origination of divine revelation (Wahî) in which the author

discusses pious dreams being an element of prophethood and its wisdom and underlying mysteries. Thirdly, the lecture of Hadrat J'afar رضي الله عنه in the royal court of Najâshî (Negus), fourthly, the part dealing with the Ashâbe-Suffah and fifthly, the section discussing the unblemished nature of the Ambiyâ عليه السلام even before prophethood. Mâ Shâ Allâh, the author certainly discharged all the vital aspects and necessary dues involved in the compilation of Sîrah. May Allâh Ta'âlâ reward him abundantly.

This humble servant offered the author a bit of advice at some points of the compilation, which he enthusiastically accepted. This is a stark indication of his sincerity and impartiality. Allâhumma Zid Fazid. Âmin. If I had the time and ability to listen to the book from cover to cover, I would have but my frailty and limited time has impeded the realisation of this hope. Nonetheless, I anticipate that the rest of the book will prove to be a manifestation of the verse “certainly the latter would be better for you than the former”. (In other words, I have sampled a few pages of the book and I anticipate the rest of the book to be more superior to the few pages I have sampled.)

I conclude this note with a word of exclusive advice, a word of general advice and finally with a Du'â.

My exclusive advice is addressed to the respectable author himself. From the aforementioned five portions of the book recited to me, my advice to him would be that at the fifth portion, he includes either word for word or a summary of my booklet entitled *Ahsanut-Tafhîm Li Maqûlâtî Sayyidinâ*

Ibrâhîm. (This booklet is also included in Imdâdul-Fatâwâ volume 5 pages 408-412.) This inclusion would, Inshâ Allâh, satisfactorily corroborate whatever the author has penned.

My general advice is directed to the readers of the book at large. A person who has basic knowledge of Urdu should not deprive himself of either teaching or studying this book. The most gainful advantage of this would be that the reader would somewhat familiarise himself with his master Rasûlullâh ﷺ and this familiarity will naturally engender love for Rasûlullâh ﷺ and this love, as promised, guarantees the company of Rasûlullâh ﷺ in Jannah. Who can have reservations about this being a immense fortune.

My Du‘â is that may Allâh Ta‘âlâ bestow the author with spiritual and physical, worldly and eternal blessings and May He render this book admirably accepted and beneficial. Âmîn.

Ashraf ‘Alî

Thanabhawan

9th Shawwâl 1358

Preface

بسم الله الرحمن الرحيم-

الحمد لله رب العلمين والعاقبة للمتقين والصلوة والسلام على سيدنا ومولانا محمد
خاتم الانبياء والمرسلين وعلى اصحابه وازواجه وذرياته اجمعين-

اما بعد-

Alḥamdulillâhî

This sinful servant Muḥammad Idrîs Kândhalwî hereby addresses the Muslims thus: for every Muslim believer it is not as imperative to know about himself than to know about Muḥammad Rasûlullâh ﷺ. How can a person who is not well acquainted with Muḥammad Rasûlullâh ﷺ ever be acquainted with Îmân and Islâm. For the very survival of his Îmân, a believer is in downright need of the existence of Rasûlullâh ﷺ. Allâh Ta‘âlâ forbid, if the existence of Rasûlullâh ﷺ is dismissed, the very survival of a believer’s Îmân is in jeopardy. This is why Allâh Ta‘âlâ says:

النبي اولى بالمؤمنين من انفسهم-

“The Nabî is closer to the believers than what they are to their own lives.” [Sûrah Ahzâb verse 6]

This is the case because the existence of a believer's Îmân is actually a minuscule reflection of the sunrays of prophethood. And obviously, the proximity the reflection enjoys to the actual item (the sunrays in this case), the same degree of proximity is not found with the mirror. The Îmân of a believer reaches him via the medium of the prophet. We deduce that Îmân is closer to the Nabî than what it is to the believer. This is so because a Nabî is characterised with Îmân as an indispensable attribute whilst a believer is characterised with Îmân as a contingent or nonessential attribute. Therefore, even before he acquaints himself with his own Îmân he is required to acquaint himself with the Sîrah of Rasûlullâh ﷺ. This will enable him to tread on the same path and invite others towards it as well. From the beginning right up to the end of Sûrah Hûd, Allâh Ta‘âlâ discusses the incidents of a number of Ambiyâ عليهم السلام. At the end Allâh Ta‘âlâ mentions the underlying wisdom of why He mentioned the conditions and incidents of the Ambiyâ عليهم السلام. He says:

وكلا نقص عليك من انباء الرسل ما نثبت به فؤادك

وجاءك في هذه الحق وموعظة وذكرى للمؤمنين -

“And We relate to you the incidents of the prophets by which We consolidate and strengthen your heart: and in them (these

incidents) come to you the truth, an exhortation and a reminder for the believers.” [Sûrah Hûd verse 120]

In other words, their conditions may bring about tranquillity and comfort to your hearts. Your hearts may be resolutely consolidated upon Îmân, the truth explicitly exposed to you and through which you may take advice and moral lessons. In fact there are a number of Sûrahs of the Holy Qurân named after the very prophets whose conditions are chronicled therein. For instance, Sûrah Yûnus, Sûrah Hûd, Sûrah Yûsuf, Sûrah Ibrâhîm etc. Similarly, Sûrah Luqmân and Kahf are named after Hadrat Luqmân and the people of the Kahf (cave) respectively. This is a distinct indication of the importance of chronicling the history and biography of the prophets and other pious souls. Owing to the knowledge of Sîrat (a study of the biography of Rasûlullâh ﷺ), we will be able to comprehend the virtues and merits of Rasûlullâh ﷺ whilst simultaneously establishing the virtues and merits of the Sahâbah رضي الله عنهم. This will increase and fortify one's Îmân. It would also enable him to understand the connotations of a number of verses of the Holy Qurân. As for the disbelievers, the study of the Sîrat of Rasûlullâh ﷺ will be a form of invitation towards Îmân and towards the truth. A number of nations compiled biographies and historical accounts of their prophets and other leaders but their compilations are woefully incomplete. A nation that is such that it couldn't even preserve the scripture it regards as a celestial book. They are not even aware of when, how, upon whom and why certain verses were revealed. They don't even have an inkling of the whereabouts of their leaders graves. How can such a nation ever present a comprehensive biography and life history of

their leaders? Let alone their life history, their disciples are unable to furnish a single statement attributed to their leader with an unbroken chain of narrators.

Alḥamdulillâh, only the Ummah of Rasûlullâh ﷺ can lay claim to this honour. This is the only Ummah who is able to present the words and actions of their prophet ﷺ with an uninterrupted chain of narrators. This is the only Ummah so familiarly attached to their prophet ﷺ. From the time of Rasûlullâh ﷺ right up to this present day, there has never been a single moment when this Ummah was detached from its Nabî ﷺ.

The entire collection of Hadîth makes up the Sîrat of Rasûlullâh ﷺ. However, in the terminology of our earlier predecessors, Sîrat referred to a combination of military expeditions and swift forays during the lifetime of Rasûlullâh ﷺ. The science of Hadîth is an amalgamation of eight sciences and Sîrat is a branch of it. A poet sums them up in the following stanza:

سير اداب و تفسير و عقاد فتن اشراط واحكام و مناقب-

“Siyar, Âdâb, Tafsîr, ‘Aqâid,
Fitan¹, Ashrât², Ahkâm³, Manâqib⁴.”

¹ Trials to afflict the Ummah.

² Signs of Qiyâmah

³ Divine decrees

However, in our times, the word Sîrat refers to a biography of Rasûlullâh ﷺ.

The policy of *Jarh wa T'adîl* (critical analysis of the narrators) adopted by the Muḥaddithîn (Scholars of Ḥadîth) and the benchmark established by them to determine the authenticity or fabrication of Ḥadîth has been unreservedly considered in all the Ahādîth whether they deal with Shar'î rulings, military expeditions or glorious feats of the Saḥâbah. However, the Muḥaddithîn were far more relentlessly rigorous in the Ahādîth dealing with the basic fundamentals of Dîn like 'Aqâid (beliefs), matters of Ḥarâm and Ḥalâl etc. As for the Ahādîth pertaining to the non-fundamentals of Dîn like Fadâil (virtues), Manâqib (glorious exploits) etc., the Muḥaddithîn tended to be a bit more lenient and tolerant because the objective here is not action but mere information. Leniency on such occasions is most appropriate.

Imâm Aḥmad bin Ḥambal رحمه الله عليه is reported to have said: "When we narrate Ahādith pertaining to Ḥalâl and Ḥarâm (lawful and prohibited), we are incredibly stringent and when we narrate Ahādith dealing with Fadâil (virtues), we are more accommodating."

In short, the policy applied in determining the authenticity or weakness of the Ahādith dealing with Shar'î laws is not the same as the policy applied in dealing with Ahādith pertaining to

⁴ Glorious deeds.

military expeditions. All Aḥādith are analysed with this policy in mind and accordingly, a ruling of ‘authentic’ or ‘weak’ is made.

The Muḥaddithîn who have committed themselves to authenticity when compiling their Ḥadīth books, have accumulated all categories of authentic Aḥādith whether they deal with Shar‘î laws, military expeditions or glorious exploits. For example, Saḥīḥ Bukhārī, Saḥīḥ Muslim, Saḥīḥ Ibnu Khuzaimah, Muntaqâ Ibnu Jârûd, Saḥīḥ Ibnu Hibbân etc. These compilations contain a great treasure of Aḥādith on Sîrat and Manâqib and each one of these Aḥādith is authentic.

Some Muḥaddithîn on the other hand did not commit themselves to authenticity. Their objective was purely to accumulate the treasure of Ḥadīth. Their policy was to preserve everything that was attributed to Rasûlullâh ﷺ with intent to evaluate the Aḥādith later on. They reckoned that since the Sanad of the Aḥādith is available, it wouldn’t be difficult to establish the authenticity of the Aḥādith by employing the benchmark of *Jarḥ wa T’adîl* (critical analysis of the narrators). In short, these scholars went all out to accumulate all types of Aḥādith and they left no stone unturned in ensuring that not a single Ḥadīth is excluded from this treasure.

On one hand, some Muḥaddithîn founded a set of rules to establish the authenticity of the Aḥādith to ensure that falsehood is not attributed to Rasûlullâh ﷺ even though this falsehood is not intentional there is a constant fear of false or incorrect attribution. On the other hand, some Muḥaddithîn opted for caution and unconditionally included in their

compilations every Hadîth they came across with its respective chain of narrators. This, they felt, would ensure that any fragment of knowledge related to Rasûlullâh ﷺ would not be left concealed and whatever he uttered with his blessed tongue would not be lost. They felt that even though a certain chain of narrators is unreliable, the Hadîth may be corroborated by another more reliable chain of narrators and perhaps the future ‘Ulamâ, on the basis of the Hadîth’s numerous chains of narrators, would determine the degree of the reliability of the Hadîth. Owing to the vast number of the chains of narrators of some Ahâdith, many Sahîh (authentic) Ahâdith have reached a status of *Tawâtur* and *Shuhrat* (a degree of authenticity which cannot be doubted).

Therefore, the Muḥaddithîn who accumulated all types of authentic and seemingly unauthentic Ahâdith are not really guilty of indiscretion. In fact, due to the Hadîth: “disseminate from me even though it may be a single verse”, they can be commended for their extraordinary levels of caution. Furthermore, every so often, a single word in a relatively weaker Hadîth may shed some light on the meaning of an authentic Hadîth. The authentic Hadîth may have a host of possible connotations and a single word of a relatively weaker Hadîth may eliminate all the other possible meanings. As a result, from a host of possible connotations, we are able to determine exactly what Rasûlullâh ﷺ meant.

Moreover, the respected Muḥaddithîn did not base their Hadîth compilations on their intellectual capabilities. If they came across conflicting narrations, they would insert both the conflicting narrations as they are. This is why, time and again,

two verses or narrations may be seemingly contradictory but they are not contradictory in the eyes of the person whom Allâh Ta‘âlâ has blessed with the understanding of Dîn. Owing to his divinely inspired perception, he is able to look at both Ahâdith in a different light. In fact, the person who for some time regarded both Ahâdith as contradicting one another, when his heart is celestially illuminated, his eyes rapidly open up to witness the true differences between the narrations and he realises that the contradiction was not in the words of the Ahâdith but in his own understanding.

Hadrat Maulânâ Muḥammad Qâsim رَحْمَةُ اللَّهِ عَلَيْهِ writes in Al-Ajwibatul-Kâmilah: “There are three categories of Hadîth compilations; the first category consists of Hadîth compilations wherein the author commits himself to compile only Sahîh (conclusively authentic) Ahâdith like Sahîh Bukhârî Sahîh Muslim etc. This can be compared to a collection of medical prescriptions all of which are beneficial. The second category consists of Hadîth compilations wherein the author accumulates all types of Ahâdith; authentic as well as weak Ahâdith. He then sets out identifying which of them are authentic and which are weak. For example, Tirmizî Sharîf. The author points out either the authenticity or the weakness of every single Hadîth. This can be likened to most collections of medical prescriptions, which consist of all types of formulae; compounded, simple, beneficial or harmful. The compiler then points out which prescription is beneficial and which one is detrimental. Even a foolish person doesn’t take medicine just by studying a few medical prescriptions. In the same manner, to corroborate a point just by studying a few weak Ahâdith from

various books of Hadîth is not the work of an intelligent man. The third category consists of compilations wherein the author accumulates all types of weak and fabricated narrations. The motive behind this is that the simple pious people are alerted to the unreliability of such Ahâdith and warned to refrain from practicing upon any of them. This can be likened to a list issued by the doctor in which he advises the patient to abstain from the things mentioned therein so that he is not misled in future. The Mawdû'ât of Ibnu Jawzî falls into this category." [Al-Ajwibatul-Kâmilah]

When they came across any narration regarding the underlying principles of any one of the diverse military expeditions, they included it in their compilations but their intellectual abilities or personal opinions were not included, as they did not want their personal opinions to intrude onto the purity of the Hadîth (narration). If, Allâh Ta'âlâ forbid, these Muhaddithîn also meddled with the underlying principles or motivational factors like the European historians, their narrations would not remain narrations anymore but their compilations would turn out to be a collection of logical analysis and academic research. The latter scholars made further research into the compilations of the Muhaddithîn and isolated the authentic Ahâdith from the fabricated. A person well-acquainted with books like 'Uyûnul-Athar, Zâdul-Ma'âd, Zarqânî Sharah Mawâhib etc., will duly recognize that the Muhaddithîn employed their strategy of revision consistently in every category of Hadîth. Their policy of revision was not exclusive to the Ahâdith dealing with Shar'î laws only. Today we are threatened with a new *Bid'ah* (innovation) of philosophical reasoning. This subsequently

massacres the actual narration. The author sometimes establishes his personal opinion on the basis of his supposed philosophical reasoning and then presents it as a narration whereas it has no semblance of a narration but it is merely his personal opinion or fanciful imagination.

In addition to citing the actual events and episodes, ‘Allâmah Suhail, Hâfiz Ibnu Qayyim and ‘Allâmah Zarqânî also make selective mention of underlying reasons, astounding intricacies and analytical deductions. This further adds lustre to the spiritually radiant compilations of Sîrat.

This humble servant, who is a mere interpreter or lowly servant of these illustrious souls, has, on the one hand, committed himself to authentic references and reliable narrations whilst on the other hand, has somewhat strived to discuss a few underlying reasons and cognitive content as well. This will, Inshâ Allâh, prove to be largely beneficial.

The treasure of knowledge you come across in this Sîrat compilation originates from the Muḥaddithîn and they are the indisputable patrons of this treasure. This humble being (the author) is only their obliging servant. The only chore of this servant is to systematically arrange all their precious pearls and present it to the potential customers or enthusiasts of knowledge whilst also revealing the mines these pearls were extracted from. (In other words, the references.) A jeweller’s assignment is only to bring forth the chest of jewels and precious stones. Now the task of sorting and arranging the jewels in a systematic manner is the task of the servants. This is one of the reasons there was no systematic order in the

compilations of our past Imams and pious predecessors. They were unsystematic as scattered pearls whilst the compilations of the latter ‘Ulamâ were more efficiently organised and systematically arranged. Since these esteemed Muḥaddithîn are our teachers in this field and the sole link between Rasûlullâh ﷺ and us, it was deemed essential to adhere to the rules and fundamentals laid down by the Muḥaddithîn. As Allâh Ta‘âlâ says in the Holy Qurân: “Mûsa said (to Khidâr), ‘May I follow you so that you may teach me something of that knowledge and guidance which you have been taught (by Allâh Ta‘âlâ)?” [Sûrah Al-Kahf verse 66]

This is why you will find that in this book, Insha Allâh, there is no sidetracking from the rules laid down by the Muḥaddithîn. One may argue that such following is a corroboration of the verse “(They follow their forefathers but their forefathers) neither understood anything nor were they well-guided.” [Sûrah Baqarah verse 170] Obviously such blind following is deplorable but if one’s spiritual forefathers are intelligent and well guided (as in the case of the Muḥaddithîn), such following is commendable. In fact, what objection can there be to the indispensability of such compliance?

Although a multitude of voluminous books and smaller booklets have already been written and are in the process of being written on the subject of Sîrat but most of their authors are so awestruck by contemporary philosophy or so terrified of the Western philosophers that they endeavour to somehow twist and distort the connotations of the verses and Aḥâdith so that they conform to current philosophical ideologies and mainstream science. These authors aspire to convince the

younger generation of secular students that, Allâh Ta‘âlâ forbid, every word and action of Rasûlullâh ﷺ conforms to western culture, contemporary philosophy and mainstream science.

This is why when the occasion warrants the explanation of miraculous feats performed by Rasûlullâh ﷺ, the authors tend to trivialise these miracles and present them as insignificantly as possible. Wherever possible, they would, on the basis of *Jarh wa T‘adîl* (critical analysis of the narrators), endeavour to discredit the Ahâdith in the manner adopted by the Muḥaddithîn. To further their aims of discrediting such narrators they would extract pages of criticism of the narrators in question from the books dealing with Asmâur-Rijâl (analysis of the narrators of Ahâdith). However, they generally fail to mention the words of admiration also mentioned about the same narrators. This is downright dishonesty and deceitfulness. This attitude is an absolute authentication of the verse “books wherein you expose (a bit) and conceal a great deal”. And wherever they are unable to damage the reputation of any of the narrators, they tend to gloss over the Ḥadîth with academic or mystical interpretations. This utterly transforms the meaning of the verse or the Ḥadîth.

When the occasion warrants a detailed discussion on waging war against the disbelievers who rebel against Allâh Ta‘âlâ, these authors are squirming in shock. They regard this (Jihâd) as a repulsive scar on the face of Islâm and make a dogged attempt to eliminate it. Obviously it was not possible for them to blatantly reject these verses or Ahâdith dealing with Jihâd against the enemies of Allâh Ta‘âlâ. So they tend to settle on

reinterpretation as an alternative and they claim that these military campaigns were not launched to hoist the word of Allâh or to establish divine kingship on this earth or to openly implement the divine law of Allâh Ta‘âlâ but, these authors tend to argue, that these military expeditions were launched by the Muslims solely with the intention of defending themselves from the onslaught of the enemy. It is mentioned in the Holy Qurân that the Muslims used to tell the hypocrites: “Come, fight in the path of Allâh or defend yourselves (from the onslaught of the enemy). [Sûrah Âl ‘Imrân verse 167]

This verse clearly indicates that fighting in the path of Allâh Ta‘âlâ is distinctly different from fighting the enemy in self-defence. A believer and hypocrite are alike in this regard. A believer engages in Jihâd for the pleasure of Allâh Ta‘âlâ whilst a hypocrite fights to protect his personal interests or to defend himself from the enemy. If the essence of Jihâd was confined to self-defence, there wouldn’t be a need for recurrent incitement towards Jihâd in the Qurân and Hadîth. Self-defence against an onslaught of the enemy is only natural and rational. No sensible person will disagree with this. Were all the military expeditions of the Khulafae-Râshidîn launched in self-defence? Weren’t any of their Jihâdî expeditions launched pre-emptively?

This is why this humble servant has committed himself to compile a book on Sîrat which, on the one hand, refrains from citing unreliable or unauthentic Ahâdith whilst on the other hand, this book does not aim to conceal any Hadîth out of undue trepidation of some doctor or philosopher. This book

neither misrepresents any Hadîth merely to appease them nor does it aim to establish the unreliability of the Ahâdith by discrediting any of the narrators. This is the stance of this humble servant as presented before you.

As a poet says:

“I have no reservations about saying it, and my heart is delighted to say it,

I am a slave of *‘Ishq* (love for Allâh Ta‘âlâ) and

I am independent of the rest of the world.”

The furore raised by those who rebel against Allâh Ta‘âlâ on the issues of Jihâd, slavery and *Jizyah*⁵ etc. and the uproar by the hedonists on issues like Hijâb (pardah), is an obvious testimony to the rightness of the same.

As a poet declares:

“When you are confronted with my condemnation by a person of deficient intellect,

Remember, this is an attestation of my perfection.”

Just as the objections raised by the foolish is a confirmation of its rationality, similarly the objections raised by the deviates is a proof of its authenticity.

⁵ Tax levied on non-Muslims in an Islamic state.

When you believe this unlettered prophet – may my life and the life of my parents be sacrificed for him – to be a prophet sent by Allâh Ta‘âlâ and when you regard all his words and actions as sinless and when you believe him to be a person supported by Allâh Ta‘âlâ, then why do you steal a glance at some doctor or philosopher after listening to his Hadîth? Why do you feel the need to look at them to reinterpret the verses of the Qurân and Ahâdith?

“Woe on that day to the deniers. Then in what statement after this will they believe? [Sûrah al-Mursalât verses 49-50]

“So after the truth, what else can there be besides straying (from the right path)? How then are you being turned away?” [Sûrah Yûnus verse 32]

Yes, before you apply the Hadîth you do have the right to analyse the Hadîth exhaustively to determine its authenticity or fabricated nature. However, this critical analysis is subject to one condition; the objective of the analysis should be the pursuit of the truth and not the evasion thereof. “And Allâh knows the mischief-maker from the reformist.”

Now I wish to conclude my preface and get going with my actual objective of this book. I also make Du‘â: “O Allâh! Accept the services of this humble servant and render this compilation a source of perpetual reward and provision for the hereafter.” Âmîn.

Poem: “Although my gift may be unacceptable,

There is nothing far-fetched from Your mercy.”

“O Allâh! Accept from us. You are all-hearing, all-knowing. And forgive us, You are all-forgiving, merciful.” Âmîn

O Allâh! Shower your mercy upon him who says Âmîn upon this Du‘â whether he says it audibly or inaudibly. Also forgive the person who raises his hands to make Du‘â of forgiveness for this humble servant and recites Sûrah Fâtihah and at least a few verses or whatever possible and conveys the reward to me.

Subhâna Rabbika Rabbil ‘Izzatî.....





Bismillâhir-Rahmânir- Rahîm

Untainted family lineage

Allâh Ta‘âlâ says: “Verily a prophet has come to you from the best amongst yourselves....”

Hadrat Anas رضي الله عنه reports that Rasûlullâh ﷺ recited the verse “Laqad Jâ akum” With a *Fathah* on the word Anfas. In other words, verily a prophet of Allâh has come to you from amongst your most superior, noble and virtuous families.” After the recitation of this verse, Rasûlullâh ﷺ said: “In terms of family lineage, I am the most noble and superior of you. From the time of Âdam عليه السلام right up to me, there was no adultery. All of us (our ancestors) were born in wedlock. [Zarqânî Sarah Mawâhib Laduniyyah volume 1 page 67]

Ibn ‘Abbâs and Zuhri also recited the aforementioned verse as “Min Anfasikum” with a *Fathah* and they would then explain it as “The most virtuous and noble”. We have also indicated towards this meaning in our translation of the verse. All the

forebears of Rasûlullâh ﷺ right from Hadrat Âdam عليه السلام right up to his parents, each and every one of them was a chaste person. None of them were contaminated with the sin of adultery.⁶

The family lineage of the sincere servants whom Allâh Ta‘âlâ has preferred for His prophethood will always be pure and untarnished. Allâh Ta‘âlâ always ensures their transmission from uncontaminated loins to chaste wombs. Before selecting a person for a preferred task, Allâh Ta‘âlâ will most definitely ensure that his family lineage is also preferred, untainted and cultured. These are the *Mustafînal-Akhyâr* (the selected elite). The degree of intimacy the saintly and favoured servants have with something, correspondingly, the degree of saintliness and righteousness is instilled within them.

When the hypocrites falsely accused Hadrat ‘Âyishah رضي الله عنها of infidelity, Allâh Ta‘âlâ revealed ten verses of Sûrah Nûr clearing her name of any wrongdoing. He declared the innocence of Siddîqah (truthful) the daughter of Siddique (truthful). One of these verses is:

⁶ This is the gist of a Hadîth narrated by Tabrânî on the authority of Hadrat ‘Alî رضي الله عنه. Hâfiz Haythamî says that all the narrators of this Hadîth are reliable except one narrator who is somewhat denounced as a reliable narrator. However, Hâkim has declared the said narrator as reliable. [Zarqânî volume 1 page 67]

“The moment you heard (this allegation), why didn’t you say Subhânallâh, this is a serious accusation. It is inappropriate for us to say such things.” [Sûrah Nûr verse 16]

In other words, O Muslims! The moment you heard of this slander, you should have instantly submitted: “Subhânallah! This is a mighty serious allegation. Allâh forbid! How can a prophet’s wife be guilty of infidelity? A prophet’s wife is always pure and chaste.”

Ibn Munzir narrates on the authority of Ibn ‘Abbâs رضي الله عنه that a prophet’s wife has never indulged in an adulterous liaison with anyone.

Ibn Juraij رحمه الله عليه says that the perpetration of infidelity by the wife of a prophet does not behove the illustrious status of prophethood.

Ibn ‘Asâkir رحمه الله عليه narrates on the authority of Ashras Khurâsânî رضي الله عنه that Rasûlullâh ﷺ said: “None of the spouses of the prophets ever indulged in an adulterous relationship.”⁷

In his commentary, Hâfiz Ibn Kathîr رحمه الله عليه narrates the aforementioned Hadîth on the authority of Ibn ‘Abbâs رضي الله عنه. Ibn Kathîr thereafter adds that a similar narration is reported by ‘Ikramah, Sa‘îd bin Jubair and Dahhâk etc.⁸

⁷ Durre Manthûr volume 6 page 145

⁸ Tafsîr Ibn Kathîr volume 8 page 419

When the infidelity of the spouses of the prophets is in contradiction to the eminent status of prophethood, the infidelity of their mothers and grandmothers will naturally be more in contradiction of this status of prophethood. This is so because the maternal relationship is stronger than a matrimonial relationship. It is preposterous to presume that the creation, conception and birth of a prophet was spawned by sin and infidelity. Allâh forbid! This is one of the reasons the Hadîth refers to an illegitimate child as the “worst of the three” because his very presence in this world was engendered by evildoing and transgression. It is downright outrageous to imagine that the chosen emissary of Allâh Ta‘âlâ would be the descendant of an illegitimate union.

From Hadrat Âdam عليه السلام right up to Rasûlullâh ﷺ, not even the most prejudiced critic ever picked at any of the prophets’ untainted ancestral lines. Only the Jews – may the curse of Allâh Ta‘âlâ descend upon them in this world as well as the next – maliciously slandered the chaste mother of Hadrat ‘Îsâ عليه السلام, Hadrat Maryam عليه السلام. Allâh Ta‘âlâ unequivocally explains the innocence of Hadrat Maryam عليه السلام and the blessed birth of Hadrat ‘Îsâ عليه السلام in the Holy Qurân and He also cursed the Jews repeatedly in the Holy Qurân. This is a clear indication that this unreservedly possessive being (Allâh Ta‘âlâ) would never, even for a moment, tolerate even a wicked person raising doubts about the unblemished lineage of any of His delegated messengers.

When the Roman emperor asked Abû Sufyân about the family lineage of Rasûlullâh ﷺ in the following words:

“What is his family like amongst you?”

According to the narration of Sahîh Bukhârî, Abû Sufyân replied:

“He is amongst us a man of prominent lineage.”

Hâfiz ‘Asqalânî رحمه الله عليه says that the narration of Bazzâr is worded thus:

“(Abu Sufyân replied) He is of a such noble lineage that nobody else can surpass him.” The emperor remarked: “This is also a symbol (of his prophethood).” [Fathul-Bârî⁹ Kitâbut-Tafsîr¹⁰]

In other words, the nobility of his family lineage is also a symbol of his prophethood.

According to the narrations of Sahîh Bukhârî, when the Roman emperor heard the response of Abû Sufyân, he remarked: “Similarly, all prophets are sent forth from the most distinguished families of their nations.” [Sahîh Bukhârî volume 1]

The lineage of our holy Prophet Muḥammad Rasûlullâh ﷺ is the most noble and dignified lineage of all the diverse family

⁹ Fathul Bârî Egyptian edition 1301 A.H. volume 8 page 163

¹⁰ A reference is made to Kitâbut-Tafsîr because Hâfiz ‘Asqalânî mentions this narration of Bazzar only on this occasion and he makes no mention of it in Badul-Wahî, Kitâbul-Jihâd, Magâzî etc.

lineages of the world. This gilded lineage is recorded as follows:

Muḥammad bin ‘Abdullâh bin ‘Abdul Muṭṭalib bin Hâshim bin ‘Abdu Manâf bin Quṣay bin Kilâb bin Murrah bin K‘ab bin Luwayy bin Ghâlib bin Fihir bin Mâlik bin Al-Naḍr bin Kinânah bin Khuzaimah bin Mudrikah bin Ilyâs bin Muḍar bin Nazâr bin Ma‘ad bin ‘Adnân. [Saḥîḥ Bukhârî Bâbu Mab‘asin-Nabi ﷺ]

Hâfiz ‘Asqalânî رحمه الله عليه says that Imâm Bukhârî records this noble lineage in his Jam‘i Saḥîḥ up to ‘Adnân only. However, in his Târîkh, he records the lineage right up to Hadrat Ibrâhîm عليه السلام. This is recorded as follows:

‘Adnân bin Udaw bin Al-Muqawwam bin Târiḥ bin Yashjab bin Y‘arab bin Thâbit bin Ismâ‘îl bin Ibrâhîm عليه السلام [Fathul-Bârî volume 7 page 125]

The accuracy of the lineage going up to ‘Adnân is acknowledged by all genealogists. None of them disagree on this issue. In fact, the accuracy of ‘Adnân being a descendant of Hadrat Ismâ‘îl عليه السلام is also recognised by all genealogists. [Zâdul-Ma‘âd volume 1 page 15]

However, they differ on the number of ancestors there were between ‘Adnân and Hadrat Ismâ‘îl عليه السلام. Some genealogists are of the opinion that there were thirty whilst others maintain that there were at least forty successive generations between the two. And Allâh Ta‘âlâ knows best.

‘Abdullâh bin ‘Abbâs رضي الله عنه narrates that whenever Rasûlullâh ﷺ broached the subject of his noble ancestry, he

would not mention any of his forbears beyond ‘Adnân. He would stop at ‘Adnân and then remark: “The genealogists have erred.” [Al-Tabaqât Al-Kubrâ Li Ibn Sa‘ad volume 1 page 28]

In other words, they are not entirely acquainted with all his successive ancestors. Their statements are not authenticated.

Hadrat ‘Abdullâh bin Mas‘ûd رضي الله عنه would first recite this verse:

“And the peoples of ‘Âd and Thamûd and those after them, nobody except Allâh has knowledge about them.” [Ghâfir verse 31]

He would thereafter declare: “The genealogists have erred.”

In other words, the genealogists claim that they are fully acquainted with all the bloodlines but this is a false claim. [Tabqât Ibn S‘ad volume 1 page 28]

‘Allâmah Suhaili says that Imâm Mâlik رحمه الله عليه was once asked about a person who traces his family tree all the way to Hadrat Âdam عليه السلام. Imâm Mâlik رحمه الله عليه expressed his aversion to this undertaking. When the questioner asked about tracing his bloodline to Hadrat Ismâ‘îl عليه السلام, Imâm Mâlik رحمه الله عليه again expressed his aversion to this by saying: “Who informed him of this?”¹¹

¹¹ Rawḍul-Anf volume 1 page 110 Egyptian print 1332 A.H. 11914

Maternal Lineage

The family lineage mentioned above was Rasûlullâh ﷺ's paternal lineage. His maternal lineage is as follows:

Muhammad bin Âminah bint Wahab bin 'Abdu Manâf bin Zuhrah bin Kilâb bin Murrah.¹²

His paternal and maternal lineages meet up at Kilâb bin Murrah.

It probably wouldn't be inappropriate to mention a brief profile of a few of Rasûlullâh ﷺ's forbears.

'Adnân:

He is of the progeny of Qaydâr bin Ismâ'il عليه السلام.

Abu J'afar bin Habîb records in his Târîkh that Ibn 'Abbâs رضي الله عنه maintains: "M'ad, Rabî'ah Khuzaimah and Asad – forbears of Rasûlullâh ﷺ - were all strict adherents of *Millate-Ibrâhîmî* (the creed of Ibrâhîm عليه السلام). Remember them politely and graciously." Zubair bin Bakkâr narrates directly that Rasûlullâh ﷺ said: "Avoid talking ill of Mudâr and Rabî'ah as they were Muslims." Another indirect narration of Sa'îd bin Musayyab رحمه الله عليه also lends support to this narration. [Fathul Bârî volume 7 page 125]

¹² Al-Tabaqât Al-Kubrâ Li Ibn S'ad volume 1 page 31

Ma'ad

The name reads with a *Fatah* on the Mîm and a *Tashdîd* on the Dâl. The name is derived from 'Adad which literally means to count. According to some people, the name Ma'ad is derived from the meaning of *Ifsâd* which means to thwart or sabotage. Ma'ad was an extraordinarily strong and gallant warrior. He spent his entire life fighting against the Banî Isrâ'îl and he established his triumph in every one of these battles. Abû Nazâr was his appellation. [Zarqânî volume 1 page 79]

Imâm Tabrî رحمه الله عليه says that Ma'ad bin 'Adnân was a twelve year old lad during the reign of Bukhtenâsr. Allâh Ta'âlâ informed the prophet of that era Armiyâ bin Halqiyâ through divine revelation to convey the following message to Bukhtenâsr: "We (i.e. Allâh Ta'âlâ) pledge to grant you (i.e. Bukhtenâsr) dominance over the Arabs. And you O Prophet! Take away this young boy, Ma'ad bin 'Adnân with you on your horse (*Burâq*) so that he does not suffer any harm. I will extract from Ma'd's loins a noble prophet with whom I will seal the succession of prophets."

Accordingly, Hadrat Armiyâ mounted his Burâq, seated the young Ma'd bin 'Adnân with him and dropped him off in Syria. Here he lived with the Banî Isrâ'îl and grew up with them. [Al-Rawḍ Lis-Suhailî volume 1 page 8] This is one of the reasons the lineage of Ma'ad bin 'Adnân is so well known amongst the 'Ulamâ of the Ahle-Kitâb (Jews and Christians).

Ibn S'ad records in his Tabqât that Abû Y'aqûb Tudmurî says: "The family lineage of Ma'ad bin 'Adnân as recorded by Bûrkh

bin Nâriyyâ, a scribe of Hadrat Armiyâ عليه السلام, is well preserved in my care.” [Tabqât volume 1 page 28]

Nizâr

Derived from the word Nazr, which means few or little. Abul-Farj Aṣbahânî says: “Since he was a very unique person of his times and matched by very few people, he was given the name Nizâr. [Fathul Bârî volume 7 page 125]

‘Allâmah Suhailî says: “When Nizâr was born, his forehead was glittering with the Nûr (radiance) of Muḥammad ﷺ. His father was overjoyed and in celebration of this joy, he invited people over for a feast and remarked: “All this is Nazr (very little) in lieu of the rights of this child.” This is how he got the name Nizâr. [Rawḍul-Anf volume 1 page 8]

Târîkhul-Khamîs says that Nizâr was the most strikingly handsome and exceptionally brilliant man of his times.

Some are of the opinion that Nizâr means skinny and weak. Since he was a man of slender build, he was referred to as Nizâr.

He is buried in Zâtul-Jaysh, an area close to Madînah Munawwarah. [Zarqânî volume 1 page 79]

Muḍar

His actual name was ‘Amr. Abû Ilyâs was his appellation whilst Muḍar was his title. The name Muḍar is derived from Mâḍir, which literally means sour. He was incredibly fond of sour foods and sour milk. Hence, the name Muḍar. [Ibid, Fathul Bârî volume 7 page 125]

He was a remarkably talented and wise man. Some of his words of wisdom are as follows:

“He who sows evil will reap sorrow. The best form of goodness is that which is done without delay. So influence your hearts to embrace whatever they loath to carry out and divert the hearts from succumbing to their base desires. There is no distinguishing feature between evil and good except patience.”
[Zarqânî volume 1 page 79]

He was man with a remarkably melodious voice. The technique of Hadî (a chorus of chants sung to prompt the camels to move at a more rapid pace) was actually formulated by him.
[Rawḍul-Anf volume 1 page 8]

Ibn Sa’d writes in his Tabqât that ‘Abdullâh bin Khâlid indirectly narrates that Rasûlullâh ﷺ said: “Do not speak ill of Muḍar as he was a Muslim.”

Ibn Habîb narrates in his Târîkh that Ibn ‘Abbâs¹³ رضي الله عنه said: “‘Adnân, his father, his sons S‘ad, Rabî‘ah, Muḍar, Qays, Tamîm, Asad and Ruḍayyah all died on *Millate-Ibrâhîmî* (the creed of Ibrâhîm عليه السلام).”¹⁴

¹³ Hâfiz ‘Asqalânî cites this entire Athar of Ibn ‘Abbâs رضي الله عنه in detail in Bâbul-Manâqib. He also mentions it briefly in Bâbu Mab‘athin-Nabî ﷺ as we recently described.

¹⁴ Al-Taqât Al-Kubrâ Li Ibn S‘ad volume 1 page 30

Ilyâs

He had the namesake of Hadrat Ilyâs عليه السلام. The *Sunnah* (tradition) of forwarding the Hadi (sacrificial) animals towards *Baitullâh* (in Makkah) was instituted by Ilyâs bin Muḍar. It has been said that Ilyâs bin Muḍar would quite often hear from his own back the *Talbyah* of Hajj being recited by Rasûlullâh ﷺ. It has also been narrated that Rasûlullâh ﷺ said: “Do not speak ill of Ilyâs as he was a believer.” [Fathul-Bârî volume 6 page 384]

‘Allâmah Zarqânî رحمه الله عليه says: “I have absolutely no idea about the soundness of this Hadîth.” [Rawḍul-Anf volume 1 page 8]

Mudrikah

Most ‘Ulamâ are of the opinion that Mudrikah’s name was ‘Amr. Muḥammad bin Ishâq says that his name was ‘Âmir. [Zarqânî volume 1 page 79] and his title was Mudrikah, which is derived from Idrâk, literally meaning achievement. Since he achieved virtually every form of stature in his life, he was awarded the title of Mudrikah, the achiever. [Fathul-Bârî volume 7 page 125]

Khuzaimah

Ibn ‘Abbâs رضي الله عنه says that Khuzaimah died on *Millate-Ibrâhîmî* (the creed of Ibrâhîm عليه السلام). [Zarqânî volume 1 page 78]

Kinânah

He was regarded in high esteem amongst all Arabs. Due to his noble graciousness and vast knowledge, people would travel far and wide just to pay him a special visit. [Ibid]

Nadr

Nadr is derived from Nadârah, which means luminous and verdant. Owing to his exceptional handsomeness he was entitled Nadr. His actual name was Qays. [Zarqânî volume 1 page 77]

Mâlik

His first name was Mâlik whilst his appellation was Abul-Hârith. He was one of the most prominent chieftains of the Quraysh.

Fihir

Fihir was his first name whilst Quraysh was his title. According to some, his name was Quraysh whilst his title was Fihir. His descendants are referred to as Qurayshi whilst other Arab descendants not hailing from Fihir are referred to as Kinânî. Some ‘Ulamâ are of the opinion that the term Quraysh is used to refer to the progeny of Nadr bin Kinânah.

Hâfiz ‘Irâqî writes in his Alfiyau-Sîrat:

As for Quraysh, the most authentic (opinion) is that they are (the descendants) of Fihir but most are of the (opinion) that they (are the descendants) of Nadr.

Hâfiz ‘Alâ’î says that this is the most authentic view. The scholars are of the opinion that Quraysh refers to the progeny

of Nadr bin Kinânah. Some Marf'û Aḥādīth also support this view. It is also reported that Imâm Shâf'î رحمه الله عليه was of the opinion that Quraysh refers to the progeny of Nadr bin Kinânah.

Some Huffâze-Hadīth (scholars proficient in the science of Hadīth) say that Fihri's father Mâlik did not leave behind any offspring apart from Fihri. Therefore, a descendant of Fihri will unquestionably be a descendant of Nadr as well. Hence, the diverse opinions regarding the designation of Quraysh have now been decisively established.

Reason for the name of Quraysh

Quraysh is actually the name of a marine animal, which, owing to its brutal strength, dominates all other marine animals. It promptly devours all other sea creatures but none dare try to overwhelm it. Similarly, the Quraysh, owing to their unrivalled valour and incredible courage, always maintained their dominance over the other tribes. None dare attempt to overwhelm them. This is why they were referred to as Quraysh.¹⁵

Ibn Najjâr says in his Târîkh that Ibn 'Abbâs رضي الله عنه once went to Hadrat Mu'âwiyah رضي الله عنه. Hadrat 'Amr bin 'Âs

¹⁵ Qarash means to grind or crunch. Qirsh literally means a shark. [Hans Wehr, A dictionary of modern written Arabic. Page 756, third edition]

رضي الله عنه was also present. Hadrat ‘Amr bin ‘Âs رضي الله عنه, addressing Hadrat Mu‘âwiyah رضي الله عنه, said: “The Quraysh believe that you are the finest scholar amongst the Quraysh. So why don’t you explain to us the reason the Quraysh are referred to as Quraysh.” Ibn ‘Abbâs رضي الله عنه then went on to describe the reason for this designation as explained above. Hadrat ‘Amr bin ‘Âs رضي الله عنه then responded: “Okay, do you remember any couplet about this? If you do, recite it for us.”

Ibn ‘Abbâs رضي الله عنه said: “Shamrakh bin ‘Amr Humairî says:

“And ‘Quraysh’ is a creature living in the sea. Thanks to this creature, the Quraysh tribe is referred to as Quraysh.

This creature devours scrawny as well as plump creatures and it does not even leave behind the feathers of a bird.

Similarly, the Quraysh tribe – it rapidly devours all other cities.

And amongst them in latter times would appear a prophet who would slay or wound a great many infidels.¹⁶

Hâfiz Badrud-Dîn ‘Ainî رحمه الله عليه cites fifteen different reasons for the designation of the Quraysh as Quraysh. For further details see ‘Umdatul-Qârî the commentary of Sahîh Bukhârî volume 7 page 486 under the chapter of Manâqibu-Quraysh.

¹⁶ Zarqânî volume 1 page 75. These stanzas are also quoted in Fathul-Bârî volume 6 page 388 under Manâqibu-Quraysh.

K'ab

The person to initiate the weekly congregation on Fridays was K'ab bin Luway. K'ab bin Luway would assemble all the people every Friday and deliver a sermon. He would firstly praise Allâh Ta'âlâ and explain that Allâh Ta'âlâ created the skies, the earth, the moon, the sun and all other forms of creation. He would then go on to give them some advice. He would also encourage them to maintain favourable family ties with their kinsfolk. He would also prophesise: "A prophet is to appear amongst my descendants. If you happen to encounter that time, make sure you follow him." He would also recite the following stanza:

"If only I could be present when he (Rasûlullâh ﷺ) proclaims his message, when the Quraysh will irrationally shun the truth and forsake him rather deplorably."

Farrâ and Th'alab say that previously, *Yawmul-Jumu'ah* (the day of Jumu'ah) used to be called *Yawmul-'Arûbah* (the day of Arabism). K'ab bin Luwayy was the first person to refer to it as *Yawmul-Jumu'ah* (the day of Jumu'ah or congregation). In his *Târîkh*, Hâfiz ibn Kathîr also makes mention of the weekly sermons delivered by K'ab bin Luwayy. [Zarqânî volume 1 page 74, Al-Bidâyah Wa Al-Nihâyah volume 2 page 244]

Murrah

Murrah is derived from Mirârat, which means bitterness. The Arabs would refer to a brave or valiant warrior as 'Murrah' as though this person is dreadfully bitter for his adversaries. The 'Tâ' in the name Murrah is not indicative of a feminine noun but it signifies that the noun is used in a hyperbolic sense.

Hadrat Abû Bakr Siddîque رضى الله عنه and Hadrat Talhah رضى الله عنه were his descendants. [Zarqânî volume 1 page 74]

Kilâb

Kilâb is the plural of Kalb, which literally means dog. Abû Al-Ruqaysh A‘arâbî was once asked: “Why is it that you select such disgusting names like Kalb (dog) and Zieb (wolf) for your children whilst you give your slaves such delightful names as Marzûq (prosperous or fortunate) and Rabâh (beneficiary)?” Abû Al-Ruqaysh A‘arâbî replied: “Our sons’ names are selected for our enemies whilst our slaves’ names are chosen for ourselves.” In other words, slaves are maintained for our personal service. On the contrary, our children gallantly engage our foes in mortal combat. We prefer such names for them so that the enemy would at least be struck with some degree of trepidation on hearing such repulsive names. Kilâb’s actual name was either Hakîm or ‘Urwah or Muhazzab. Contingent to a number of differing opinions, Kilâb was very fond of hunting (with dogs). He would always keep a fantastic pack of game dogs with him. This is how he ended up with the name Kilâb (literally meaning dogs). [Fathul-Bârî volume 7 page 124]

Qusayy

His name was Mujamm‘i (literally meaning a gatherer). It is derived from Jam‘a, which means to draw together. Since Qusayy was instrumental in uniting all the Quraysh clans who were scattered all over the place, he was designated as the Mujamm‘i (the unifier). At first, the Quraysh were scattered all over the place. All of them were not co-existing at a specific location. Some were living in the mountains whilst others made

the desert their home. Some of them chose to settle in the valleys whilst others opted for mountain passes or settled down in the surrounding caves. Quṣayy gathered all of them in the valley of Makkah. He assigned each and every family a plot of land to build their house on it. Since he brought all of them together in Makkah, he was entitled as ‘the unifier’. As a poet describes it:

“Your father was Quṣayy who was hailed as Mujamm‘i.

By way of him, Allāh Ta‘âlâ united all the tribes who were descendants of Fihr.”

Imâm Aḥmad bin Ḥamal رحمه الله عليه and Imâm Shâf‘î رحمه الله عليه report that Quṣayy’s actual name was Zaid. [Zarqânî volume 1 page 73]

Quṣayy was an exceptionally astute and wise man. Some of his words of wisdom are narrated thus: “He who honours a despicable man is also party to his despicability. He who demands more than his status deserves deprivation. A jealous person is actually a veiled enemy.”

On his deathbed, his parting advice to his sons was:

“Refrain from wine as it restores the body but ruins the mind.” [Al-Sîrah Al-Nabawîyyah by Zainî Dakhilân, Mufti of Makkah Mukarramah volume 1 page 8]

Quṣayy held immense sway over the Arabs of his times. The entire community was absolutely submissive to him and held him in great esteem. Quṣayy launched a grand council of consultation by the name of Dâr Al-Nadwah in which matters of civic importance were deliberated. Matters concerning Nikâḥ

(matrimony) and crucial military expeditions were also discussed in this council. Trade caravans would also set out from this location. When they would return, Dâr Al-Nadwâ would be their first place to call on. In other words, Dâr Al-Nadwâ was the hub of the government and the parliament of the Arabs. In matters regulating Hijâbat,¹⁷ Siqâyat,¹⁸ Rifâdah,¹⁹ Nadwah²⁰ and liwâ²¹, Qusayy assumed sole responsibility. He was exclusively responsible for all the aforementioned crucial services. After him, these responsibilities were apportioned to a number of various clans. [Al-Tabqât Al-Kubrâ Li Ibn S‘ad volume 1 page 39]

Apart from these, the Quraysh assumed responsibility for a host of other services as briefly explained by Hâfiz ‘Aynî in ‘Umdatul-Qârî, the commentary of Sharah Bukhârî under the chapter of Manâqibu-Quraysh volume 7 page 486. With a brief commentary of each item, we also reproduce them hereunder:

- **Hijâbat**

Custody of Baitullâh (the K‘abah) and administration of the affairs of Musjidul-Harâm. This responsibility was awarded to

¹⁷ Gate keeping and administration of the affairs of Baitullâh.

¹⁸ Provision of Zam Zam water for the pilgrims.

¹⁹ Care and assistance provided to the poor and destitute and pilgrims and travellers.

²⁰ Affairs of the administrative council as explained above

²¹ Matters pertaining to the national flag.

the clan of Banû ‘Abd Al-Dâr. Hadrat ‘Uthmân bin Talhah رضي الله عنه discharged the obligations of this responsibility.

- **Siqâyat**

Providing water to the pilgrims. This task was assigned to Banû Hâshim. On behalf of Banû Hâshim, Hadrat ‘Abbâs رضي الله عنه fulfilled this tradition.

- **Rifâdat**

Care and assistance provided to the poor and destitute and to the pilgrims and travellers. In this ministry, a sum of money, accumulated from donations, was constantly available for the assistance of the needy. Wâarith bin ‘Âmir was appointed as head of this post on behalf of the Banû Nawfal clan.

- **‘Imârat**

(Literally means construction of something.) Here it refers to the security, upkeep and maintenance of Baitullâh and Musjidul-Harâm. Hadrat ‘Abbâs رضي الله عنه administered this department on behalf of the Banû Hâshim clan.

- **Sifârat**

(Literally, office or function of a mediator.) Here it refers to the post of arbitration between two rival parties. This post was granted to Hadrat ‘Umar bin Khattâb رضي الله عنه on behalf of the Banû ‘Adî clan.

- **Nadwah**

Refers to a consultative council. From the clan of Banû Asad, Yazîd bin Zam‘ah bin Al-Aswad was the presiding executive of this consultative council.

- **Qubbah**

It refers to making arrangements in times of war for tents used by the warriors. This responsibility was awarded to Banû Makhzûm. On behalf of Banû Makhzûm, Khâlid bin Walîd رضي الله عنه attended to this chore.

- **Liwâ**

It refers to matters pertaining to the bearing of the flag. It was also entitled as ‘Uqâb. The flag bearing responsibility was granted to Banû Umayyah. This mission was fulfilled by Abû Sufyân رضي الله عنه, the father of Hadrat Mu‘âwiyyah رضي الله عنه.

- **A‘innah**

Refers to the arrangement of horses either in times of war or during the sport of horseracing. This responsibility was also awarded to Hadrat Khâlid bin Walîd رضي الله عنه on behalf of Banû Makhzûm. In a nutshell, Khâlid bin Walîd رضي الله عنه was the chief officer of the army even in the times of ignorance. He flawlessly conformed to the saying of Rasûlullâh ﷺ in which he commented: “The best of you in the era of ignorance is the best of you now in Islâm.”

- **Ashnâq**

This refers to the department dealing with the resolving of civil disputes and the settling of penalties, compensations and blood monies. It also assisted those who were unable to settle compensations or blood monies levied upon them. This task was assigned to Hadrat Abû Bakr رضي الله عنه on behalf of Banû Tamîm. Whatever assignment Abû Bakr رضي الله عنه assumed, he instantaneously obtained the eager confidence of the Quraysh

and they would earnestly support all his undertakings. If anyone other than Hadrat Abû Bakr رضي الله عنه were to take up an assignment, he would not attract the same confidence of the Quraysh.

- **Amwâle Muhjarah**

Refers to endowments made as offerings to their deities. On behalf of Banû Sahm, Hârith bin Qays was entrusted with the administration of this department.

- **Aysâr wa Azlâm**

Refers to soothsaying by employing arrows to determine the outlook of travelling on a certain journey for instance. Is it a promising journey or an ill-fated one? On behalf of Banû Kazraj, Safwân bin Umayyah was the head of this department of omens and soothsaying.

‘Abdu Manâf

Imâm Shâf’î رحمه الله عليه says that ‘Abdu Manâf’s name was Mughîrah. He was exceptionally handsome and striking. This is why he was designated as Qamar Al-Bathâ (the moon of the valley of Makkah). [Zarqânî volume 1 page 73]

Mûsâ bin ‘Aqabah narrates that the following statement was found inscribed on a stone:

“I, Mughîrah bin Quṣayy, enjoin Allâh-consciousness and maintenance of favourable family ties.” [Rawḍul-Anf volume 1 page 6]

Hâshim

Imâm Mâlik رحمه الله عليه and Imâm Shâf'î رحمه الله عليه say that Hâshim's actual name was 'Amr. During a severe drought in Makkah, Hâshim fed its inhabitants with Rotî crushed into gravy. Hence, the name Hâshim. Hashm means to crush and Hâshim is the active participle of Hashm.

As a poet says:

“The exalted ‘Amr crushed bread into Tharîd (meat dish) and fed it to his people and to all others when the people of Makkah were left pathetically feeble by the drought.”

Not only once, but he fed them in this manner on a number of occasions. He was exceedingly generous. His food table was enormously wide. His table was open to every newcomer or traveller. He would provide the poor travellers with camels to complete their journeys. He was exceptionally handsome. The luminance of prophethood would glimmer on his forehead. The ‘Ulamâ of the Banî Isrâîl would fall into prostration and kiss his hands whenever they caught sight of him.

A number of Arab tribes and the ‘Ulamâ of the Banû Isrâîl would offer their daughters' hands in marriage to Hâshim. In fact, on one occasion, Heraclius, the Byzantine emperor wrote to Hâshim thus: “I have learnt of your unrivalled generosity. I wish to grant you my daughter's hand in marriage. She is a princess unparalleled in beauty. In order to perform the nuptials with the princess, kindly come over to us.” However, Hâshim refused to accept the proposal. In actual fact, the emperor's key objective was to transmit the luminance of prophethood that was glimmering on Hâshim's forehead into the royal family. It

is said that Hâshim passed away at the age of twenty-five.
[Zarqânî volume 1 page 72]

Hâshim was the first to initiate the custom of sending off two trade caravans a year; a caravan to Syria in summer and a caravan to Yemen in winter. According to this unvarying custom, a caravan would set out in every season of the year. Over desolate swathes of land, through scorching deserts and perilous journeys by land and sea, these caravans would travel in winter towards Yemen and beyond going right up to as far as Ethiopia. Negus, the emperor of Ethiopia was exceedingly hospitable towards Hâshim and would present a number of gifts to him. In summer, the caravans would travel to Syria (including Jordan and Lebanon), Gaza and Ankara (which was then the capital of Rome). Heraclius, the Byzantine emperor would also approach Hâshim with utmost respect and would often present gifts to him. [Tabqât Ibn S‘ad volume 1 page 43]

A poet encapsulates: "

“Hâshim initiated two journeys for himself and for his people,

A journey in winter whilst another journey in summer.”
[Ma‘âlimu Al-Tanzîl]

Hâshim secured assurances of extensive protection from the Yemeni as well as the Roman governments for his trade caravans. Since the trade routes of Arabia were not really safe from marauding plunderers, Hâshim put in place a pact with all various tribes of the peninsula assuring them that we (the Makkans) would freely transport your basic necessities to you whilst you in turn should pledge unhindered and safe passage to all our caravans passing through your tribal lands. [Tabqât Ibn

S'ad volume 1 page 45] As a result of Hâshim's brilliant strategy, all the trade routes leading to and from Makkah were rendered safe.

Allâh Ta'âlâ also draws the attention of the Quraysh to this bounty in the following words:

“(With the grace of Allâh) Due to the habituated custom of the Quraysh, their habitual custom of setting forth in winter and summer, (as a form of gratitude), they should worship Allâh, the Lord of this house. He who has fed them against hunger and shielded them from fear.” [Al-Quraysh verses 1-4]

During the days of Hajj, Hâshim would feed all the pilgrims with meat, Roḡī, Sawîq²² and dates. He would also provide Zam Zam water to them. He would make similar provisions for them at Minâ, Muzdalifah and 'Arafât.

Umayyah bin 'Abdu Shams was incredibly perturbed by Hâshim's unstinting generosity and he became utterly upset over Hâshim's influence over the Arabs. Umayyah also attempted to feed the pilgrims just as Hâshim was feeding them. However, in spite of his privileged affluence, he was unable to compete with Hâshim.

²² A kind of mash made of powdered or crushed wheat or barley grain (occasionally mixed with sugar and dates).

This is the incident that sparked off a succession of the relentless hostilities between the Banû Hâshim and the Banû Umayyah clans.²³

On one occasion, Hâshim accompanied a trade caravan that halted at Madînah (probably en route to Syria). His gaze fell on a woman in the market place of Madînah. Apart from her exceptional beauty, her exquisite facial features betrayed a woman of noble reputation and keen intelligence. Hâshim made some enquiries to establish whether she is married or single. He learnt that she was married to Aṣṣihah bin Jallâh from whom she mothered two sons; ‘Amr and M‘abad. Aṣṣihah later divorced her.

Hâshim sent her a proposal of marriage, which, due to his nobility of lineage and gracious character, she enthusiastically accepted. Subsequent to this, the Nikâh was performed. The lady’s name was Salmâ bintu ‘Amr who was from the Banû Najjâr tribe. After the Nikâh, Hâshim gave a ceremonial feast from which all his co-travellers partook and a few people from the Khazraj²⁴ tribe were also invited.

Hâshim stayed on in Madînah for a few days after the Nikâh. Salmâ fell pregnant subsequent to which ‘Abdul Muttalib was born. He was born with a single strand of white hair. This is why he was referred to as Shaybah (which means to turn white

²³ This analysis makes a subtle reference to the point that this hostility was ignited by the Banû Umayyah and not by the Banû Hâshim.

²⁴ Salmâ belonged to the Banû Khazraj tribe.

in old age). In the meantime, Hâshim departed for Gaza with the trade caravan. He passed away in Gaza and he is also buried there. [Al-Tabqât Al-Kubrâ Li Ibn S‘ad volume 1 page 45-46]

‘Abdul Muttalib

His name was Shaybatul-Hamd. He was incredibly handsome. A poet describes his beauty thus:

“Like the luminance of the fourteenth moon, Shaybatul-Hamd’s face brightens the darkness of the night.” [Zarqânî volume 1 page 71]

‘Abdul Muttalib literally means ‘the slave of ‘Abdul Muttalib’. On the death of Hâshim, ‘Abdul Muttalib’s mother lived with her people the Banû Khazraj for some time in Madînah Munawwarah. As he grew older, his uncle Muttalib from Makkah came to Madînah to fetch him. As they entered Makkah, ‘Abdul Muttalib was seated on the camel behind his uncle. Shaybah’s (i.e. ‘Abdul Muttalib’s) clothes were disgustingly filthy and soiled and his features attested to his orphaned status. When asked who this boy is, out of fear of embarrassment, Muttalib replied: “He is my slave.” He did not want to declare that this is his nephew because people would question why his nephew is in such filthy attire. This is how he stuck with the name ‘Abdul Muttalib (the slave of Muttalib). When he reached Makkah itself, Muttalib dressed him up in fine clothing and only after this he revealed that this boy is his nephew. [Fathul-Bârî volume 7 page 124]

Ibn S‘ad narrates in his Tabqât that amongst the Quraysh, ‘Abdul Muttalib was the most handsome, the most strong and robust, the most tolerant and composed, the most charitable and noble and the most shunning of evil and immorality. He was admittedly the greatest leader of the Quraysh. [Al-Tabqât Al-Kubrâ Li Ibn S‘ad volume 1 page 51]

‘Abdul Muttalib’s generosity significantly outshined that of his father Hâshim. ‘Abdul Muttalib’s hospitality went beyond humankind to embrace even the beasts and birds. This is why the Arabs fondly remembered him as Fayyâd (unstintingly generous) and Muṭ‘imu Tayr Al-Samâ (the sustainer of the birds of the sky). He made alcohol forbidden upon himself. He paid particular attention to feeding the destitute in the holy month of Ramaḍân. He initiated the tradition of seclusion and isolation in the cave of Hirâ. [Zarqânî volume 1 page 71]

‘Abdul Muttalib’s dream and the well of Zam Zam

The birthplace of the Jurhum tribe was actually Yemen. Due to divine intervention, a severe drought struck Yemen and this forced the Banû Jurhum to leave Yemen in search of more promising livelihood. During the course of their travels, they coincidentally met Hadrat Ismâ‘îl عليه السلام and his honourable mother Hadrat Hâjrah in the vicinity of the Zam Zam well. Banû Jurhum grew fond of this area and decided to settle down here. After some time, Hadrat Ismâ‘îl عليه السلام married a lady from the same tribe. Once he was privileged with the title of prophethood, he was commissioned to the ‘Amâliqah, Jurhum

and the people of Yemen. He passed away at the age of one hundred and thirty. He was buried in the Haṭīm area close to the grave of his honourable mother. After his demise, as per his parting advice, his son Qaydâr assumed the role of trustee of the K‘abah. In this manner, the Banû Ismâ‘îl remained as trustees of the K‘abah for quite some time. With the passage of time, hostilities and aggression erupted between the Banû Ismâ‘îl and the Banû Jurhum. In due course the latter prevailed and subsequently established their rule over Makkah. Before long, the Jurhum rulers unleashed an aggressive bout of tyranny and cruelty over the people of Makkah. This ruthless brutality drove the Banû Jurhum out of Makkah and forced them to settle on the outskirts of Makkah. When their brutal tyranny, ghastly immorality and their sacrilege of the Baitullâh went beyond tolerable boundaries, all the Arab tribes joined hands to challenge their transgressions. As a consequence, the Banû Jurhum were compelled to flee from Makkah. However, as they were departing from Makkah, they secreted a number of relics of the K‘abah into the well of Zam Zam, filled sand into it and brought it level to the ground in such a manner that no discernible sign of the well could be detected. After the exodus of the Banû Jurhum, the Banû Ismâ‘îl returned to Makkah and settled down but not a soul paid any attention to the well of Zam Zam. With the passage of time, not a single trace of the well was left and it fell into total oblivion. When the rule of Makkah fell onto the shoulders of ‘Abdul Muṭṭalib and the divine will of Allâh Ta‘âlâ decreed that the well which had fallen into utter oblivion should now be disclosed, by means of pious dreams ‘Abdul Muṭṭalib was directed to dig up the area of the well. Distinguishing markings and distinctive clues

pointing out the whereabouts of the well were also revealed to him in the dream. ‘Abdul Muttalib himself says: “I was once asleep in the Haṭīm area when a person came up to me in a dream and instructed: “Dig up Barrah.” As I enquired, “What is Barrah?” he departed. On the second day I was sleeping on the same spot when the same man again directed me in my dream: “Go and dig up Al-Maḍnûnah.” When I asked him “What is AlMaḍnûnah?” he went away. On the third day I was sleeping at the same spot when he again appeared in my dream and commanded: “Go and dig up Tayyibah.” As I enquired what Tayyibah is, he once again headed off. On the fourth day, he ordered me: “Go and dig up Zan Zam.” Again I asked: “What is Zam Zam²⁵?” Upon this he replied: “It is a well whose water never runs dry nor decreases in volume and it provides countless number of pilgrims with drinking water.” He then went on to point out a few distinctive clues precisely indicating where I should dig.”

The recurring nature of the dream coupled with a detailed location of the area convinced ‘Abdul Muttalib that this is a

²⁵ Tayyibah, Maḍnûnah and Barrah are actually features of Zam Zam. Tayyibah means uncontaminated, Barrah means extensive and plentiful whilst Maḍnûnah means something in which a person is sparing. And a person is sparing principally in a precious item. So the water of Zam Zam is uncontaminated, plentiful and extremely valuable. In providing this water to the hypocrites or disbelievers, one should be exceptionally sparing. This water is most appropriate for a believer and not for a hypocrite or disbeliever.

true dream. ‘Abdul Muttalib apprised the Quraysh of his dream and informed them of his decision to dig up a certain point of the Haram. The Quraysh opposed him but he couldn’t be bothered with their resistance. Hoisting his pick and shovel, he set out with his son Hârith and commenced digging at the designated spot. ‘Abdul Muttalib would go on burrowing whilst Hârith would scoop up and dispose of the sand. On the third day, he came across a chasm. Driven by a rapture of overwhelming delight, he burst out chanting “Allâhu Akbar, Allâhû Akbar!” He then ecstatically remarked:

“This is evidently the well of Ismâ‘îl.”

‘Abdul Muttalib thereafter constructed a few ponds close to the well of Zam Zam. He would fill these with Zam Zam water and readily provide the pilgrims with this water. However, during the hours of darkness, some distressingly jealous people would maliciously cause damage to these ponds. ‘Abdul Muttalib would then repair the damage early the next morning. Downright distraught with such recurrent nasty acts, ‘Abdul Muttalib implored Allâh Ta‘âlâ in Du‘â. He was divinely instructed in a dream to recite the following Du‘â:

“O Allâh! I do not render the water of Zam Zam Halâl for bathing but it is permitted only for drinking purposes.”

The very next morning, ‘Abdul Muttalib publicly announced this verdict. Thereafter, whoever attempted to defile any of the ponds, would indeed fall prey to some ailment or the other. When such woeful incidents of misfortune multiplied, the jealous people renounced messing about with the ponds. For

further details on this incident see Tabqât Ibn S‘ad pages 49-50, Al-Khasâisu Al-Kubrâ volume 1 pages 43-44, Zarqânî volume 1 page 94, Al-Bidâyah wa Al-Nihâyah of Ibn Kathîr volume 2 page 244]

‘Abdul Muttalib’s vow

Whilst in the process of ploughing through the earth to get to the well of Zam Zam, besides his only son Hârith, ‘Abdul Muttalib had no other assistant to lend a hand. This is why he took an oath to the effect that if Allâh Ta‘âlâ blesses him with ten sons who would grow up to be his helping hands, he would slaughter one of them in the name of Allâh.

When Allâh Ta‘âlâ fulfilled this cherished aspiration by granting him ten sons, he was fast asleep one night in front of the K‘abah when he saw a vision of a person instructing him:

“O ‘Abdul Muttalib! Fulfil your vow that you had pledged for the Lord of this sacred house.”

On awakening from this dream, ‘Abdul Muttalib summoned all his sons and revealed his vow and subsequent dream to them. With one voice they all submitted: “Fulfil your vow and do as you please.”

‘Abdul Muttalib drew lots for all his sons and perchance ‘Abdullâh, his most beloved son’s name came up in the draw. He grasped ‘Abdullâh’s hand and proceeded with a knife towards the sacrificial quarters. When ‘Abdullâh’s sisters witnessed this distressing sight, they were moved to weeping in

anguish. One of them pleaded with the father to draw another lot with ten camels against ‘Abdullâh’s name. If the lot is drawn in favour of the ten camels, slaughter the camels but we implore you to leave ‘Abdullâh alone. At that time, ten camels was the blood money paid to the murdered victim’s family. When he drew lots a second time round, ‘Abdullâh’s name came up again. ‘Abdul Muttalib added on ten camels and drew lots again. Once more ‘Abdullâh’s name came up. ‘Abdul Muttalib continued adding ten camels each time he drew lots but on every occasion, ‘Abdullâh’s name came up. When he eventually reached a hundred camels, he was spared when finally the camels’ name came up. At that instant, ‘Abdul Muttalib and the bystanders cried out in delight: “Allâhu Akbar.” ‘Abdullâh’s sisters carried him away from there and ‘Abdul Muttalib slaughtered his hundred camels between mounts Safâ and Marwah. [Al-Bidâyah wa Al-Nihâyah volume 2 page 244]

Ibn ‘Abbâs رضي الله عنه says that initially, ten camels made up the blood money paid to a murdered victim’s family. Amongst the Quraysh and other Arabs, ‘Abdul Muttalib initiated the tradition of paying one hundred camels instead of the customary ten camels as blood money. Rasûlullâh ﷺ also maintained this Sunnah in Islâm. Following this incident, ‘Abdullâh was described with the title of Zabîh (the sacrificed or slaughtered one). This is the reason Rasûlullâh ﷺ was referred to as Ibnû Al-Alzabîhain (the son of two Zabîh’s).

Hadrat Mu‘âwiyyah رضي الله عنه says that he was once in the blessed company of Rasûlullâh ﷺ when a Bedouin addressed

Rasûlullâh ﷺ as “O son of the two Zabîḥs!” Rasûlullâh ﷺ merely smiled at him.

After narrating this incident, one of the attendees asked whom the two Zabîḥs were. In response, Hadrat Mu‘âwiyyah رضي الله عنه went on to recount this incident of ‘Abdullah and said: “One was ‘Abdullâh whilst the other was Ismâ‘îl عليه السلام.” [Narrated by Hâkim and Ibn Jarîr]²⁶

‘Allâmah Zarqânî رحمه الله عليه says that whenever the Quraysh were afflicted by severe drought, they would take ‘Abdul Muttalib to Mount Thabîr. With his blessed presence they would then beseech Allâh Ta‘âlâ for rain. Time and again the Quraysh solved their problems with the *Barakah* (sanctified presence or blessings) of ‘Abdul Muttalib.

His position and conditions were immensely different from the conditions of the other Arabs at large. He would vehemently prevent his children from any form of injustice and immorality. He would encourage them to adopt good character and shun aside abominable and vile behaviour.

‘Abdul Muttalib would insist on fulfilling all vows. He forbade marriage between the Maḥârim (like marrying one’s sister, aunt etc.). He would restrain people from intoxicants, adultery, burying the daughters alive, and from making Tawâf naked around the Baitullâh. He would encourage amputating the hand of the thief. [Zarqânî volume 1 page 82] These are issues strongly endorsed by the Qurân and Hadîth as well. As narrated

²⁶ Al-Khaṣâisu Al-Kubrâ volume 1 page 45

in Sîrate Hulbiyyah that Ibn Jawzî رحمه الله عليه says: “The rulings made by ‘Abdul Muttalib are, for the most part, mentioned in the Qurân and Hadîth. For instance, the fulfilment of vows, the prohibition of marrying one’s Mahârim, the amputation of a thief’s hand, the prohibition of infant girls alive and the prohibition of adultery, intoxicants and naked Tawâf around the K‘abah.”

On closer examination of the aforementioned incidents and conditions it clearly appears that the closer the term of Nubuwwat (prophethood) approached, the more evident became the improvement in good character, etiquette, blessings, spiritual luminosity and miraculous feats. This was remarkably evident in the life of ‘Abdul Muttalib where on numerous occasions he saw truthful dreams and truthful dreams make up the very inception of prophethood. Whenever he was confronted with an issue of great magnitude, ‘Abdul Muttalib would be appropriately guided by truthful dreams and divine intuition.

It is mentioned in Ṣaḥîḥ Muslims that Hadrat Wâthilah bin Al-Asq‘a رضي الله عنه reports that Rasûlullâh ﷺ said: “Allâh Ta‘âlâ preferred Banû Kinânah from the children of Ismâ‘îl عليه السلام and from Banû Kinânah he chose the Quraysh and from the Quraysh He favoured Banû Hâshim and from the Banû Hâshim, He preferred me.” According to an indirect narration by Ibn S‘ad, there is additional element to this narration that reads: “And from the Banû Hâshim Allâh Ta‘âlâ chose ‘Abdul Muttalib.”

By Allâh, on mentioning this divine favour, Rasûlullâh ﷺ had no intention of pride or self-conceit whatsoever. His primary objective was to portray the truth of the matter so that people may become more conscious of his distinguished status. He also wished to proclaim the grace of Allâh Ta‘âlâ by expressing incalculable gratitude to the Lord of the worlds for assigning him to such a dignified family.

Inordinate self-esteem and looking down upon others is regarded as pride. Bragging about oneself whilst conveying disdain for others is regarded as pride. Expression of the truth is not regarded as pride. Moreover, the distinction between the Ambiyâ (prophets) and Awliyâ (saints) is that the Awliyâ are not obliged to divulge any of their flawless achievements. In fact, a wali (saint) is not even required to disclose his status of Wilâyat (sainthood) except when circumstances demand otherwise. On the contrary, like in the case of his prophethood, a Nabî is divinely commanded by Allâh Ta‘âlâ to broadcast his Allâh-given capabilities so that the Ummah may recognise his lofty status, benefit from his divine capabilities and avoid any form of reservation and uncertainty in the Prophet’s being and attributes which, Allâh Ta‘âlâ forbid, may trigger Îmânî impairment in an ill-fated person. Also, just as this public proclamation enables the Ummah to believe in his prophethood, it also enables them to believe that these are divinely chosen, distinctly eminent and heavenly elected souls. This is why the Hadîth declares:

“I am the leader of the children of Âdam and (I do not make this declaration) out of vanity (but out of need of propagation) as Allâh Ta‘âlâ Himself commands:

“O Prophet! Propagate that which has been revealed upon you from your Lord and (hypothetically speaking) if you fail to discharge this duty, you have not propagated His message.” [Al-Mâidah verse 67]

In other words, my aim is, just as in the case of prophethood, to proclaim my leadership and definitely not to blow my own trumpet.

It appears in another Hadîth that Rasûlullâh ﷺ is reported to have mentioned that Jibraîl عليه السلام said: “I have pored over every region of the earth from east to west but I haven’t come across a family more noble and gracious than that of Banû Hâshim.” [Narrated by Imâm Tabrânî and Imâm Ahmad رحمه الله عليه]. Hâfiz ‘Asqalânî رحمه الله عليه says that a number of factors point to the authenticity of this Hadîth. [Zarqânî volume 1 page 68]

Hakîm Tirmizî says that Jibraîl Amîn traversed the earth in search of uncontaminated souls but since it was an era of spiritual ignorance, he did not search for outward actions but he focused on disposition and aptitude. In this aspect, Jibraîl didn’t find anyone better than the Arabs in general and Banû Hâshim in particular.

At that time, in certain spheres, the Arabs enjoyed such supremacy over the other nations that none dared to challenge. For instance:

1. Family Lineage

The Arabs were so fastidious about family lineage that let alone humans; they would even keep in memory a record of the

lineage of their horses. They would even retain such (seemingly mundane) information as to who was born out of a free woman and who was mothered by a slave woman, who drank the milk of a noble woman and who was suckled by a despicable woman. This is evident from Hadrat Salimah bin Akw'a رضي الله عنه's fiery revelation he made on the battlefield when he declared: "I am the son of Akw'a and today's battle will attest who was nourished by a free woman and who was nursed by a slave woman." A poet of pre-Islâmic times says:

"If I was of the Mâzin tribe, the children of a foundling woman attributed to Zuhâl bin Shaybân would not have outsmarted my camel." As a form of ridicule, the poet refers to them as the children of a foundling. In other words, they are not the children of a noble woman but the children of a foundling who was abandoned on the roadside.

2. Valour and heroism

The influence of their valour was such that whilst the Romans or Persians reduced the rest of the world to subjugation or bondage, the Arabs in spite of their modest material possessions were not cowed into imperial subjugation. Their spirit of fortitude was such that the most pitiable destitute would not be left awestruck whilst conversing with the greatest of emperors.

3. Generosity and selflessness

They were so big-hearted that they would not hesitate to slaughter a healthy camel in honour of an unexpected guest. They were eagerly prepared to remain hungry but it was just about impossible for the guest to go hungry.

4. Memory and intellect

The exceptional memory and outstanding intellectual talents of the Arabs was celebrated in every corner of the globe. They could commit to memory a hundred stanzas of a poem merely by listening to it once.

5. Chauvinism and prejudiced self-esteem

They entertain such savage levels of chauvinism and patriotism that they were prepared to sacrifice their lives and wealth on the slightest hint of a provocative affront either against themselves or the tribe. In fact, most hostilities and antagonistic behaviour amongst them were triggered by this sense of self-esteem and personal honour.

6. Eloquence of Language and Rhetoric

No other language can rival the Arabic language in eloquence and rhetoric. In fact, no other language can justifiably claim to possess books especially compiled on *'Ilm Al-Balâghah* (the science of eloquence and rhetoric) and even if there are, they are purloined from the Arabic books. Allâh Ta'âlâ had entrusted these outstanding morals, exceptional abilities and consummate skills within their very nature and disposition but due to their ignorance and foolishness they were more inclined to focus these Allâh-given talents in the wrong direction. However, when these same skills and talents were embellished with divine knowledge and heavenly direction, the same people who were in practice once worse than wild beasts turned out to become far superior than the celestial angels. The same folks who were blatantly steeped in vicious hostilities and ferocious conflicts, when they adopted to surrender their lives in the path

of Allâh Ta‘âlâ, the celestial angels also turned up in white, yellow or black turbans fighting side by side with them and assisting them against their mutual enemy.

Nonetheless, although the Arabs were immorally corrupt in behaviour and deed but they were nonetheless relatively decent as far as their morals, disposition and innate talents were concerned.²⁷

It is relatively easier to rectify one’s actions but to amend his character and innate disposition is almost impossible. For this reason Allâh Ta‘âlâ selected such a family for His prophethood so that the Prophet who hails from this family would also be a man of upright morals, untarnished nature and immaculate disposition. It is absolutely crucial for a Prophet to be a man of flawless character as this will enable him to rectify others.

‘Abdullâh

²⁷ Hâfiz Ibn Taymiyyah رحمه الله عليه says: “The virtues of the Arabs, the Quraysh and Banû Hâshim was not exclusively due to Rasûlullâh ﷺ being from amongst them. Although for him to belong to them was undoubtedly a virtue for them but they were also virtuous in their own right. In other words, as far as their moral fibre, excellent character and mastery of the Arabic language is concerned. This further establishes the fact that Rasûlullâh ﷺ was the most admirable in personage and in lineage otherwise it would just lead to an unending cycle.” [Zarqânî volume 1 page 29]

Hâfiz ‘Asqalânî says that this was Rasûlullâh ﷺ’s honourable father’s name and nobody disputes this fact. [Fathul Bârî volume 7 page 124]

This is the name most adored by Allâh Ta‘âlâ as a Hadîth states that two names are most dear to Allâh Ta‘âlâ; ‘Abdullâh and ‘Abdur-Rahmân. [Muslim] This is so because the word “Allâh” is the *Ismu Al-A‘azam* (the supreme name of “Allâh”). This is reported from Imâm Abû Hanîfah رحمه الله عليه as narrated by Imâm Tahâwî رحمه الله عليه in his book *Mushkil Al-Âthâr* volume 1 page 63.

All the other divine names of Allâh Ta‘âlâ are dependant upon or subject to the *Ismu Al-A‘azam* (the supreme name of “Allâh”). After the name “Allâh”, the name “Rahmân” appears to be the most favoured. As Allâh Ta‘âlâ states in the Holy Qurân:

“Say (O Muḥammad!) Call unto Allâh or unto Rahmân.”

This is why these two names are most dear to Allâh Ta‘âlâ. The first is ‘Abdullâh which is attributed to the *Ismu Al-A‘azam* (the supreme name of Allâh) whilst the second is ‘Abdur-Rahmân, which is ascribed to the name Rahmân – the second highest-ranking name after Allâh. It wouldn’t be farfetched to believe that when ‘Abdullâh was born, his father ‘Abdul Muttalib was divinely inspired by Allâh Ta‘âlâ to name this blessed son with a name most beloved unto Allâh Ta‘âlâ.

Hadrat ‘Abdullâh’s marriage to Hadrat Âminah

When ‘Abdul Muttalib finally executed the payment of the ransom in redemption of Hadrat ‘Abdullâh’s life, his next concern was to get him married. He sent a marriage proposal on behalf of ‘Abdullâh for the hand of Âminah, the daughter of Wahab bin ‘Abdu Manâf of the eminently noble Banû Zuhrah tribe. She was then under the guardianship of her uncle, Wuhaib bin ‘Abdu Manâf. ‘Abdul Muttalib also sent a marriage proposal himself for the hand of Hâlah the daughter of Wuhaib bin ‘Abdu Manâf, Âminah’s uncle. Both proposals were accepted and both father and son were married in the same session. Hadrat Hamzah رضي الله عنه, the son of ‘Abdul Muttalib, was born from her (Hâlah). Hadrat Hamzah رضي الله عنه was Rasûlullâh ﷺ’s paternal uncle as well as his milk-brother. [Al-Tabqât Al-Kubrâ volume 1 page 58]

Ibn ‘Abbâs رضي الله عنه says: “As ‘Abdul Muttalib set out with his son ‘Abdullâh for the imminent marriage ceremony, they came across a Jewish woman by the name of Fâtimah bintu Murr. She was well-versed with the Tawrât and Injîl. When her gaze fell on the luminescence of Nubuwwat radiating from ‘Abdullâh’s face, she imploringly beckoned him to come up to her and pleaded: “I will compensate you with a hundred camels (for being illicitly intimate with me).”

Hadrat ‘Abdullâh responded with the following couplet:

“Death is far easier than perpetrating a Harâm act. And such an action, which I cannot even envision ever occurring, cannot be permitted.

So how is it possible to perpetrate the immoral deed you are longing for? An honourable man safeguards his honour and Dîn.”

As father and son were returning home, they came across the same woman once again. She enquired: “Where did you go after you left me?” ‘Abdullâh replied: “In the intervening period, I got married to Âminah, the daughter of Wahab bin ‘Abdu Manâf. After the Nikâh, I stayed with her for three days.” The woman finally revealed: “By Allâh! I am not a woman of loose morals. When my gaze fell on the luminescence of prophethood emanating from your face, I was unable to curb my wistful longing to transmit that Nûr (glow) from your body into mine.”

This narration is recorded in Dalâilu Abî Nu‘aim volume 1 page 38 in four varied chains of narrators whilst the same narration is recorded in Tabqât Ibn S‘ad volume 1 page 59 in three chains of narrators. Some of the narrators of this narration are declared weak. However, even if, hypothetically speaking, each and every one of these narrators is weak, the Muhaddithîn would still regard such a narration as acceptable.

A Hadîth narrated on the basis of various chains of narrators (even though all the narrators are somewhat weak) reaches the stage of Hasan Lî Ghairihî (a narration rendered sound by external factors) let alone a narration that has only a few weak narrators and it is moreover narrated in varied chains of

narrators. Would there be any reservation in the reliability of such a narration? Obviously not. This narration is also narrated by Tabrî volume 2 page 175 with a complete chain of narrators, most of whom are the narrators found in Bukhârî.

Hadrat ‘Abdullâh once set out on a trade journey with a caravan bound for Syria. Due to ill health on the return journey, he was forced to break his journey in Madînah Munawwarah. The moment the caravan arrived in Makkah, ‘Abdul Muttalib enquired as to the whereabouts of ‘Abdullâh. The travellers informed him that due to ill health, ‘Abdullâh decided to stop over at his maternal ancestor’s family, the Banû Najjâr in Madînah Munawwarah. Without delay, ‘Abdul Muttalib despatched his elder son Hârith, to Madînah Munawwarah. On reaching Madînah, he discovered that ‘Abdullâh has already departed from this world. He was ill for almost a month and he was buried in Nâbighah’s house in Madînah Munawwarah.

A forlorn Hârith returned to Makkah informing ‘Abdul Muttalib and other relatives of this unexpected tragedy. This cast all of them into a state of utter dejection and indescribable sorrow. [Zarqânî volume 1 page 109]

Qays Ibn Makhramah narrates that Rasûlullâh ﷺ was still in his mother’s womb when his father ‘Abdullâh passed away. Hâkim says that this narration is acceptable even according to the stringent conditions laid down by Imâm Muslim رحمه الله عليه. Zahabî also endorses this view. [Mustadrak Hâkim volume 2 page 605]

At the time of his death, ‘Abdullâh was – according to conflicting reports – either thirty, twenty five, twenty eight or

eighteen years old. Hâfiz ‘Alâie and Hâfiz ‘Asqalânî say that the view in favour of eighteen is most authentic. ‘Allâmah Suyûtî رحمه الله عليه also prefers this view. [Zarqânî volume 1 page 109]

On his demise, ‘Abdullâh’s estate consisted of five camels, a few goats and a slave by the name of Barakah and the appellation of Ummu Ayman.

Incident of the people of the elephants

Fifty or fifty five days before the birth of Rasûlullâh ﷺ the incident involving the people of the elephants occurred as prominently recorded in the books of history and Sîrat. The holy Qurân also devotes a whole Sûrah to this particular incident. A comprehensive account of this incident is recorded in books of Tafsîr. In short, Abrahah was the governor of Yemen appointed by Najâshi (Negus) the emperor of Abyssinia. When he noticed all the Arabs travelling to Makkah Mukarramah to perform Tawâf of the Baitullâh, he also decided to erect an imposing and magnificent structure in the name of Christianity so that the Arabs may renounce the unpretentious simple K‘abah and make Tawâf of his fictitious K‘abah instead. He therefore erected a beautiful church in the capital city of San‘â. When the Arabs heard of this, a member of the Kinânah tribe defaced the building by passing stool within its precincts and fled. This version is narrated from Ibn ‘Abbâs رضي الله عنه. Some are of the opinion that a few Arab youngsters lit a fire in the vicinity of the church. A gust of wind hoisted a smouldering

ember lobbed it onto the wooden structure of the church setting it ablaze and reducing it to cinders. This incited Abrahah into a fit of hysterical rage and he vowed that he would not take a breather until he has reduced the K'abah to ruins. With this malevolent intention, he set out to attack Makkah. En route to Makkah, the tribes who put up resistance were subdued with the might of the sword. Together with his formidable army of men, he was also accompanied by a herd of elephants. The livestock of the Makkans were grazing on the outskirts of Makkah. Abrahah's army seized all the grazing animals, which also comprised of two hundred camels belonging to Rasûlullâh ﷺ's grandfather 'Abdul-Muttalib. At that time, 'Abdul-Muttalib was the appointed leader of the Quraysh and a trustee of the K'abah. When he obtained intelligence of Abrahah's wicked intention, he gathered the Quraysh asking them to remain calm. "Don't fret," he advised, "evacuate Makkah, nobody will be able to demolish the K'abah. This is the sacred house of Allâh Ta'âlâ and He will protect it."

Accompanied by a few leaders of Quraysh, 'Abdul-Muttalib set out to meet Abrahah. Before he set out, 'Abdul-Muttalib conveyed a message of his imminent arrival to Abrahah. Abrahah welcomed 'Abdul-Muttalib decorously and graciously. Allâh Ta'âlâ had blessed 'Abdul-Muttalib with unparalleled handsomeness, remarkable eminence, imposing awe, refined dignity and arresting majesty that left all who came into contact with him utterly enthralled. Abrahah was also left awestruck with the imposing personality of 'Abdul-Muttalib leaving him no choice but to welcome his guest with absolute respect and reverence. He found it inappropriate to

seat anyone on or in line with his throne. So instead, he descended from the throne in deference to ‘Abdul-Muttalib. During the course of their conversation, ‘Abdul-Muttalib requested Abrahah to release all his camels detained by Abrahah’s army. Astounded by this request, Abrahah exclaimed: “It is quite startling to hear you requesting for your camels but I see that you haven’t mentioned a word about the K‘abah, which is a focal point of the Dîn of you and your forefathers.” ‘Abdul-Muttalib calmly responded: “I am the owner of the camels whilst the owner of the house (K‘abah) is someone else who will take care of it.” In other words, I am the owner of the camels. This is why I have asked for their release whilst the custodian of the K‘abah is Allâh Ta‘âlâ and He will defend it. Following a few moments of rapt silence, Abrahah ordered the release of all the camels. Taking delivery of his camels, ‘Abdul-Muttalib returned to his people and asked them to evacuate Makkah. He then pledged all two hundred camels as an oblation to the K‘abah. Next, accompanied by a few people who would imploringly weep before Allâh Ta‘âlâ, he presented himself before the door of the K‘abah. These were his humble words of poetic Du‘â:

“O Allâh! A man takes care of his house, You take care of Your house.

And assist Your people against the people of the cross and its worshippers.

Their cross and their schemes will never dominate Your schemes.

They dragged along all their forces and their elephants to capture Your dependants.

Out of ignorance they have turned up to ruin Your house with their evil plots,

But they failed to consider Your unrivalled greatness.”

On completing his earnest Du‘â, ‘Abdul-Muttalib, together with his companions, climbed the mountain leaving Makkah vacant for Abrahah and his army. As he pressed ahead to demolish the K‘abah when miraculously all of sudden, huge flocks of small birds appeared. Each one of them had pebbles in their beaks and claws. Without forewarning, with the divine power of Allâh Ta‘âlâ, these pebbles swiftly rained down upon this army like volleys of lethal bullets. A pebble would strike the head and fatally emerge from the bottom. Whoever was wretched enough to be struck by these pebbles would be no more. In short, this is how Abrahah’s army was completely wiped out.

Abrahah’s whole body erupted with pox-like lesions, which left his body horribly festering with pus and blood. One after the other, his limbs were severed and they tumbled to the ground. At long last, his chest split open and his heart popped out leaving him sickeningly dead. When all of them perished, Allâh Ta‘âlâ sent a deluge that washed all of them into the sea.

“So the root of the wrongdoers was cut off, and praise be to Allâh, the Lord of the worlds. [Sûrah Al-An‘âm verse 45]

Irhâs²⁸

This heavenly signal (destruction of the elephants) was a veiled precursor and an enshrouded declaration of the imminent arrival of the final messenger of Allâh Ta'âlâ. This unseen assistance and protection was extended to the Quraysh simply because the final messenger who is about to set foot in this world will hail from this very tribe of the Quraysh and because they are the custodians of the Qiblah of Allâh Ta'âlâ. This is why Allâh Ta'âlâ assisted them in this extraordinarily strange manner. In terms of religious belief, the emperors of Abyssinia and Yemen were better than the Quraysh of Makkah because the Quraysh were after all idolaters whilst the Yemenis and Abyssinians were people of the book and Christians. It thus appears that this divine assistance and this atypical defence of the Baitullâh was a glad tidings and blessing of the impending birth of the blessed Prophet ﷺ. A miraculous feat that occurs at the hands of a Prophet after he claims prophethood is referred to as a M'ujizah whilst an extraordinary event that transpires close to the Prophet's birth is referred to as Irhâs. The word Irhâs literally refers to a foundation or basis. Since such extraordinary phenomena are harbingers to the advent of prophethood, hence the word Irhâs.

²⁸ A miracle performed by a Nabî before he is appointed to the Prophetic office.

Abrahah's attack and his subsequent annihilation took place in the month of Muḥarram Al-Ḥarâm when the blessed birth of Rasûlullâh ﷺ was just about to come about. All such paranormal actions are actually referred to as Irhâsât or grand harbingers heralding the occurrence of something exceptional.

Rasûlullâh ﷺ was born fifty or fifty five days after this incident of the elephants.

Annotation

In his book A'alâmun-Nubuwwah, Mâwardî رحمه الله عليه says: "O reader! Once you have ascertained the pristine lineage of Rasûlullâh ﷺ and you comprehend the untainted bloodline of Rasûlullâh ﷺ you will realise that in the succession of all his forbears not one of them was despicable or shameful. Each one of them was a leader, a role model and a man of unassailable dignity. A noble lineage and an untarnished ancestry are the basic requirements of prophethood."

During their respective times, all the ancestors of Rasûlullâh ﷺ were men of intellect and wisdom and leaders of great merit. They were unique in their intellectual abilities, captivating beauty, outstanding character, scrupulous morals, admirable tolerance, unrivalled generosity and effusive hospitality. They were bastions of honour and leadership. During our discussion on the ancestors of Rasûlullâh ﷺ we also determined, on the basis of Marf'û Ahâdîth and the statements of the Ṣaḥâbah, that a number of them were adherents of the Millat (creed) of Ibrâhîm عليه السلام. As for those who are not explicitly mentioned in the Ḥadîth, their conditions explicitly indicates

that they were men of sound disposition and untarnished temperament.

The auspicious birth

The greatest of humans, the leader of the children of Âdam Muḥammad Mustafâ Aḥmad Muḥtabâ ﷺ made his blessed appearance into this world fifty or fifty five days²⁹ after the incident of the elephants at dawn on Monday the 8th of Rab‘î Al-Awwal³⁰ corresponding to April 570 A.D. in Makkah Mukarramah in Abû Tâlib’s house.³¹

²⁹ It is normally accepted that Rasûlullâh ﷺ was born fifty days after the incident of the elephants. This opinion is preferred by ‘Allâmah Suhailî. It has been narrated from Muḥammad bin ‘Alî that Rasûlullâh ﷺ was born fifty-five days after this incident. [Zarqânî volume 1 page 130]

³⁰ Most ‘Ulamâ are of the opinion that Rasûlullâh ﷺ was born in Rab‘î Al-Awwal. ‘Allâmah Ibn Jawzî رحمه الله عليه confirms the unanimity of the ‘Ulamâ on this issue. Then again, some are of the opinion that Rasûlullâh ﷺ was born in Rab‘î Al-Âkir and some say he was born in Ṣafar and some in Rajab whilst some say that he was born in Ramaḍân. However, all these latter opinions are unreliably weak. [Zarqânî volume 1 page 130]

³¹ ‘Abdullâh bin ‘Âs رضي الله عنه reports that Rasûlullâh ﷺ was born on a Monday at the crack of true dawn. [Zarqânî volume 1 page 133] As far as the chain of narrators is concerned, this narration is weak but this narration reconciles other narrations that offer conflicting reports. Some narrations

Regarding the date of the blessed birth, the opinion favouring the 12th of Rab‘î Al-Awwal is the most famous. However, according to most Muhaddithîn and historians, the most preferred view is that Rasûlullâh ﷺ was born on the 8th of Rab‘î Al-Awwal. This is also narrated from ‘Abdullâh bin ‘Abbâs and Jubair bin Muţ‘im and the same opinion is favoured by ‘Allâmah Qutbud-Dîn Qasṭalânî رحمه الله عليه. [Zarqânî volume 1 page 131]

say he was born during the day whilst others maintain he was born at night. However, the narration that mentions he was born at dawn can be interpreted as he was born at night and it can also be interpreted to mean he was born on Monday morning. Hence, the narrations that mention that he was born on Monday are correct and the narrations that mention he was born on Monday night also authentic. The conflicting narrations could also be reconciled by saying that although he was born at dawn, the signs of the imminent birth were already visible from the preceding night. Ibn ‘Asâkir and Zubair bin Bakkâr narrate from M‘arûf bin Kharbûz that Rasûlullâh ﷺ was born on a Monday at the crack of dawn. [Khaṣâiṣu Al-Kubrâ volume 1 page 51] Ibn Hibbân declares M‘arûf bin Kharbûz to be a reliable narrator. Abû Hâtim says that Ibn Kharbûz’s narrations may be written down. [Khulâṣah and Al-Tahzîb]

The crack of dawn was the most appropriate time for the rising of the sun of ‘guidance and prophethood’ whose zenith will only come to pass after forty years.

1. The mother of ‘Uthmân bin Abul-Âs رضي الله عنه, Fâtimah bintu ‘Abdullâh says³²: “During the blessed

³² It is said that amongst the narrators of this Hadîth is a narrator by the name of Y‘aqûb bin Muḥammad Al-Zuhrî who is declared unreliable and another narrator ‘Abdul Azîz bin ‘Abdur-Raḥmân bin ‘Awf who is declared a blatant liar. In response I would like to say that as for Y‘aqûb bin Muḥammad Al-Zuhrî, although Aḥmad and Abû Zur‘ah have declared him to be unreliable, Ḥajjāj bin Al-Shâ‘ir Ibn S‘ad and Abû Ḥâtim have all declared him to be a reliable narrator. Ibn Mâjah narrates from him and Bukhârî also narrates from him in his T‘alîq (annotations). This is mentioned in Al-Khulâṣah of Al-Ḥâfiz Ṣafiyyud-Dîn. As for the second narrator ‘Abdul Azîz bin ‘Abdur-Raḥmân bin ‘Awf, more than one Imâm of Hadîth has explicitly mentioned him to be weak but I haven’t come across a single Imâm mentioning him to be a blatant liar. In spite of this, a Hadîth narrated by him is recorded by Ḥâfiz ‘Asqalânî in his book Al-Fath without passing any judgement against him. He thereafter avers that the Hadîth narrated by ‘Irbâd bin Sâriyah as extracted by Aḥmad and authenticated by Ibn Ḥibbân and Ḥâkim also bears testimony to this Hadîth narrated by ‘Abdul Azîz bin ‘Abdur-Raḥmân bin ‘Awf. And if a weak Hadîth is endorsed by an authentic Hadîth, the weak Hadîth is also accepted and not rejected. This is the standard principle of the Imâms dealing in *Jarḥ wa T‘adîl* (critical analysis of the narrators). And the stance of Ḥâfiz ‘Asqalânî also corroborates what we claim.

The narrator of the aforementioned Hadîth Ḥadrat ‘Uthmân bin Abul-Âs رضي الله عنه appeared before Rasûlullâh ﷺ with the Thaqîf delegation and accepted Islâm. Rasûlullâh ﷺ appointed him the governor of Taif. He remained its governor right until the Caliphate of Ḥadrat ‘Umar رضي الله عنه.

birth of Rasûlullâh ﷺ, I was with his mother Âminah. I clearly noticed the whole house radiating with Nûr (brilliance) and I also saw the stars stooping so low down that I thought they would come crashing down onto me.” [Fathul-Bârî volume 6 page 426]

2. ‘Irbâd bin Sâriyah رضي الله عنه³³ relates that during the blessed birth, Rasûlullâh ﷺ’s mother observed a Nûr (radiance) that illuminated the palaces of Syria. This narration is mentioned in Ahmad and Mustadrak Hâkim. Ibn Hibbân says that this narration is authentic. And a report of similar meaning is narrated in Musnad Ahmad on the authority of Abû Umâmah رضي الله عنه.

In 15 A.H. Hadrat ‘Umar رضي الله عنه appointed him the governor of ‘Amman and Bahrain. He was most instrumental in preventing the Thaqlîf tribe from renouncing Islâm. When he feared his people renouncing Islâm, he addressed them saying: “O people of Thaqlîf! You were the last people to embrace Islâm. So do not turn out to be the first to renounce it.” In his final days, Hadrat ‘Uthmân bin Abul-Âs settled down in Baṣrah and he passed away there either in 50 or 55 A.H. during the Caliphate of Hadrat Mu‘âwiyah رضي الله عنه.

³³ ‘Irbâd bin Sâriyah رضي الله عنه is a famous Ṣaḥâbî from amongst the Ashâbu Suffah. The verse: “Nor (is there blame) on those who come to you so that you may provide them with conveyances, when you saiz.....” [Sûrah Tawbah verse 92] was revealed in respect to this famous Ṣaḥâbî. He embraced Islâm in its very early stages just after the advent of prophethood. All four Sunan Kitâbs narrate Ahâdîth from him. He passed away in the Caliphate of Hadrat ‘Abdullâh bin Zubair رضي الله عنه.

[Majm'a Al-Zawâid volume 8 page 222] Fathul-Bârî under the chapter of "The signs of prophethood in Islâm" says: "Haythamî says that this narration is narrated by Aḥmad and its chain of narrators is satisfactory. The narration is further supported by similar reports." And Ṭabrânî also narrates the same narration. [Ṭabqât Al-Kubrâ of Ibn S'ad]

3. According to another report, the palaces of Buṣrâ (instead of Baṣrâ)³⁴ were illuminated.

Annotation

The stooping down of the stars towards the earth (as mentioned in the previous narration) is an indication that soon the darkness of disbelief and polytheism will be eradicated from the earth to be absolutely replaced by the illumination of spiritual guidance. As Allâh Ta'âlâ says:

"Indeed there has come to you a light (Rasûlullâh ﷺ) and a plain book (the Qurân) with which Allâh guides those who seek His pleasure towards pathways of peace, and He extracts them from darkness towards light by His will." [Sûrah Al-Mâidah verses 15-16]

It is reported on the authority of K'ab Aḥbâr³⁵ رضي الله عنه that the old scriptures portray the destiny of Rasûlullâh ﷺ thus:

³⁴ [Buṣrâ is in Syria whilst Baṣrâ is a city in Iraq.]

“Muḥammad, the Prophet of Allâh; his birthplace will be Makkah and his migration will be towards Yathrib (Madînah) and his rule will be over Shâm.” [Nawâdir Al-Uṣûl of Ḥakîm Tirmizî page 69]

In other words, the land stretching from Makkah towards the south right up to Syria in the east will be under the domination of Islâm during his very lifetime. Accordingly, Shâm was conquered during Rasûlullâh ﷺ's lifetime. It wouldn't be strange to say that this is why the palaces of Syria were illuminated during the blessed birth of Rasûlullâh ﷺ. And the palaces of Buṣrâ – a city in Syria – were specifically revealed because from all the regions of Syria, Buṣrâ was the very first city to be blessed with the radiance of prophethood and spiritual guidance. This was also the very first Syrian city to be conquered by the Muslims.

Furthermore, it wouldn't be strange to maintain that the palaces of Shâm (the area incorporating Syria, Jordan, Lebanon and Palestine) were clearly revealed because out of the forty Abdâl (a group of saints), the Markaz (centre) of thirty of them who were all strict adherents of the creed of Ibrâhîm عليه السلام, was Shâm. This is why, in relation to other regions of the world, Shâm is a mine and fountainhead of spiritual light and divine

³⁵ K'ab Aḥbâr was an eminent scholar of the Banû Isrâîl. He encountered the era of Rasûlullâh ﷺ but was honoured with embracing Islâm only during the Caliphate of Ḥadrat 'Umar رضي الله عنه. He is by and large accepted as a very reliable narrator. Abû Hurayrah, Ibn 'Abbâs, Mu'âwiyah رضي الله عنهم and other senior Tâb'în also narrate Aḥâdîth from him. [Tahzîb Al-Tahzîb]

blessings. The exhibition of the palaces of Shâm during the blessed birth was an indication that this particular country would become a concentrated zone for the manifestation of the Nûr of prophethood. And this is also one of the reasons Rasûlullâh ﷺ was taken on his night journey from Makkah to Shâm first. In other words, he was taken to Musjidul-Aqsâ first. As Allâh Ta‘âlâ reveals:

“Glory be to the being Who had taken His slave at night from the Musjidul-Harâm to the furthest Musjid (Al-Aqsâ) the area around which We had blessed. [Sûrah Banî Isrâîl verse 1]

This verse indisputably reveals that Allâh Ta‘âlâ has distinctively blessed the environs of Shâm, which lies “around the Musjidul-Aqsâ”. When Hadrat Ibrâhîm عليه السلام migrated from Iraq, he migrated to no other place but Shâm. And prior to the advent of Qiyâmah (judgement day), the descent from the heavens of Hadrat ‘Îsâ عليه السلام will also take place upon the eastern Minaret of the Jâm‘î Musjid of Damascus.

Moreover, Rasûlullâh ﷺ had encouraged migration to Shâm in the days leading up to Qiyâmah. [Hâkim and Ibn Hibbân]

4. With a satisfactory chain of narrators, Y‘aqûb bin Sufyân narrates that Hadrat ‘Âyeshah رضي الله عنها relates: “For purposes of business, a Jew was residing in Makkah. On the night Rasûlullâh ﷺ was born, he asked the Quraysh if a baby boy was born that night. The Quraysh dismissed him by indicating their ignorance but he was adamant and insisted: “At least make some basic enquiries because the Prophet of this Ummah was born tonight. This child has a symbol (seal) of

prophethood between his shoulder blades. He wouldn't be able to drink any milk for two days because a jinni has placed a finger over his mouth.” Without further delay the people got to their feet to investigate this matter thoroughly. They discovered that a boy was born to ‘Abdullâh bin ‘Abdul-Muttalib. The Jew begged to be taken along with them. When he caught sight of the symbol (seal) of prophethood between the shoulder blades, he fell down unconscious. As he regained consciousness he assert: “Prophethood has vanished from the Banî Isrâîl. O people of Quraysh! By Allâh! This infant will launch such an attack³⁶ upon you that news of this attack will rapidly spread from east to west.”

Hâfiz ‘Asqalânî says: “The chain of narrators³⁷ of this Hadîth is satisfactory. Furthermore, this report is corroborated by other incidents of a similar nature, the commentary and details of which are incredibly lengthy. [Fathul-Bârî volume 6 page 425]

³⁶ This attack was a reference to the conquest of Makkah.

³⁷ Y‘aqûb bin Sufyân Fârsî was from amongst the Huffâz of Hadîth. He was upright and reliable. He was a man of good morals and piety. He acquired knowledge from Q‘anabî, Sulaymân bin Harb and Abû Nu‘aim. Imâm Tirmizi and Imâm Nasaie were also students of Y‘aqûb bin Sufyân Fârsî. He passed away in 277 A.H.

The collapse of the fourteen turrets of Chosroes' palace and the sinking of lake Sâwah

On the same night an earth-tremor struck the palace of Chosroes³⁸ causing all fourteen turrets of the palace to crumple. Furthermore, the fire that was perpetually blazing for over a thousand years in the Persian fire-temple abruptly extinguished itself. And Lake Sâwah also unexpectedly dried up. The morning found Chosroes awfully distressed. His royal elegance constrained him from revealing his utter despair. He eventually convened court by assembling his ministers and other pillars of state. During the course of this assembly, he was informed that the "holy fire" has mysteriously gone out. This fuelled his anguish even further. What further intensified his agony was when one of the Zoroastrian priests stood up before him in court and said: "I saw a dream last night in which powerfully built camels are dragging along some Arabian horses. I then witnessed them crossing over the Tigris River and fanning out to each and every country in the world."

"So what is the interpretation of this dream, then?" asked the emperor. The priest replied: "Perhaps a momentous incident is about to occur from the direction of Arabia." In order to investigate further and to put his mind to rest, the emperor dispatched a royal edict to N'umân bin Munzir instructing him

³⁸ Designation of the Persian emperors in general.

to send him an eminent scholar who would be able to answer all his questions adequately.

N‘umân bin Munzir promptly despatched a celebrated scholar by the name of ‘Abdul-Masîh Gassânî to the emperor. When ‘Abdul-Masîh Gassânî appeared in court, the emperor asked: “Do you have any knowledge of whatever I wish to ask of you?” ‘Abdul-Masîh respectfully replied: “You may disclose to me whatever is distressing. If I have any knowledge I will gladly assist you otherwise I will direct you to someone more enlightened than I am.” The emperor then brought him up to date by describing in detail what was bothering him. ‘Abdul-Masîh advised him: “Perhaps my uncle, my mother’s brother, Saîh, who presently resides in Shâm would be able to assist you. Perhaps he has some information on this matter.”

“You go ahead to your uncle,” commanded the emperor, “and investigate this matter fully.”

‘Abdul-Masîh set out for Shâm but reached his uncle Saîh whilst he was in the agony of death. He was still in his senses though. ‘Abdul-Masîh greeted him with Salâm and recited a few couplets to him. When Saîh heard him reciting these couplets, he turned towards him and said: “‘Abdul-Masîh comes dashing to Saîh when he is about to breathe his last. Have you been sent by the Sassanidae³⁹ emperor because of the tremor that struck his palace and because the fire of the Zoroastrians inexplicably went out and because the priest saw a

³⁹ The Sassanidae, a dynasty of Persian kings (226-651 A.D.)

dream wherein powerfully built camels are dragging Arabian horses over the Tigris River and then fanning out across all cities? Is this why you have come? O ‘Abdul-Masîh! Bear in mind that when the word of Allâh is recited in abundance, when the valley of Samâwah is gushing forth and the lake of Sâwah dries up and the Persian fire is extinguished, then Syria will not remain Syria for Saîh any more. A few men and women from the Sassanidae dynasty will rule for a few years. And the events that were ordained to happen, regard them as already coming to pass.” Saying this, Saîh breathed his last.

‘Abdul-Masîh returned to the emperor and fully apprised him of what transpired. Upon hearing this, the emperor exclaimed: “The elapse of fourteen kingdoms takes a period of time but how long does it take for the passage of time? Time glides by rather rapidly.”

Ten out of the fourteen kingdoms ceased to exist in just four years and the remaining four were reduced to oblivion by the time Hadrat ‘Uthmân رضي الله عنه ascended the office of Caliphate.

Hâfiz Ibn Sayyidun-Nâs relates this incident with an exhaustive chain of narrators in his book ‘Uyûn Al-Athar volume 1 page 29:

“I was informed by Al-Shaikh Abû Al-Hasan ‘Alî bin Muḥammad Al-Dimashqî by me reciting (from a manuscript) to him. I informed him that he was informed by Al-Shaikh Abû ‘Abdullâh Muḥammad bin Naṣr bin ‘Abdur-Raḥmân bin Muḥammad bin Maḥfûz Al-Qurashî and Al-Shaikh Al-Amîr Saifud-Dawlah Abû ‘Abdullâh Muḥammad bin Ghassân bin

Ghâfil Najâd Al-Ansârî, the Hadîth being recited to both of them, whilst you were present as the fourth person, the latter two said, we were informed by Al-Faqîh Abû Al-Qâsim ‘Alî bin Al-Hasan Al-Hâfiz by the Hadîth being recited before him whilst we were listening. He in turn said, I was informed by Al-Shaikh Abû Al-Hasan ‘Alî bin Muslim bin Muḥammad bin Al-Fataḥ bin ‘Alî Al-Faqîh and Al-Shaikh Abû Al-Farj Ghayth bin ‘Alî bin ‘Abd Al-Salâm bin Muḥammad bin J‘afar Al-Armnâzî Al-Sûrî Al-Khaṭîb and Al-Shaikh Abû Muḥammad ‘Abdul-Karîm bin Hamzah Al-Khidr bin Al-‘Abbâs who was a commissioner in Damascus. They (the latter three Shaikhs) informed me that they were informed by Abû Al-Hasan Aḥmad bin ‘Abdul-Wâhid bin Muḥammad bin Aḥmad bin ‘Uthmân bin Abû Al-Hadîd Al-Sulamî. He says that he was informed by his grandfather, Abû Bakr Muḥammad bin Aḥmad who said that he was informed by Abû Bakr Muḥammad bin J‘afar bin Muḥammad bin Sahl Al-Furâyaṭî. He said, we were informed by ‘Alî bin Harb who was in turn informed by Abû Ayyûb Y‘alâ bin ‘Imrân, one of the descendants of Jarîr bin ‘Abdullâh Al-Bajalî (a prominent Sahâbî). He (Abû Ayyûb) says, I was informed by Makhzûm bin Hânî Al-Makhzûmî who in turn narrates from his father who reached the ripe old age of hundred and fifty. He says: “On the night Rasûlullâh ﷺ was born, the palace of Chosroes juddered with tremors.....”

This narration is also mentioned with the same chain of narrators in Târîkh Ibn Jarîr Tabrî as follows: “We were informed by ‘Alî bin Harb Al-Mûsilî who was informed by Abû Ayyûb Y‘alâ bin ‘Imrân Al-Bajalî who was informed by Makhzûm bin Hânî Al-Makhzûmî who narrates from his father

who reached the age of one hundred and fifty. He said: “On the night Rasûlullâh ﷺ was born, the palace of Chosroes was struck with an earth tremor resulting in the collapse of fourteen of its turrets.....” [Târîkh Tabrî volume 2 page 131]

Ibn Sakan narrates the same Hadîth with the identical chain of narrators. Hâfiz ‘Asqalânî writes in his book Isâbah:

“Ibn Sakan extracts (this Hadîth) from Y‘alâ bin ‘Imrân Al-Bajalî who says he was informed by Makhzûm bin Hânî who in turn narrates from his father who reached a hundred and fifty. He says: “On the night Rasûlullâh ﷺ was born, the palace of Chosroes shuddered with tremors resulting in the collapse of fourteen of its turrets and lake Sâwah sank.....”

There is some difference of opinion as far as the Sahâbiyyat (companionship) of Abû Makhzûm Hânî (the narrator of the aforementioned Hadîth). Abû Al-Walîd Dabbâgh regards Abû Makhzûm Hânî to be a Sahâbî.⁴⁰

The same Hadîth with the same chain of narrators is recorded by Hâfiz Ibn Kathîr in his Al-Bidâyah Wa Al-Nihâyah⁴¹ under the heading “Irtijâsul-Aywân” on the authority of Abû Bakr Kharâyatî. Also see Khaṣṣaṣu Kubrâ by Suyûtî volume 1 page 51.

Furthermore, this narration is also related by another chain of narrators, all of who are reliable:

⁴⁰ Al-Isâbah page 597.

⁴¹ Volume 2 page 268.

Sa'îd bin Muzâhîm narrates from M'arûf bin Kharrabûz who narrates from Bashîr bin Taym رضي الله عنه who said: "On the night Rasûlullâh ﷺ was born, the Zoroastrian priest saw a dream wherein camels and horses are leaping over the Tigris River.....up to the end of the lengthy Hadîth. [Narrated by 'Abdân in Kitâbus-Sahâbah]

After transcribing this narrations, Hâfiz 'Asqalânî says that this is a Mursal (incompletely transmitted tradition) narration. However, Ibn Abû Shaybah regards the narrator Bashîr bin Taym as a Sahâbi. [Tarjumah Bashîr bin Taym Al-Isâbah volume 1 page 180]

The first narrator of this narration is Sa'îd bin Muzâhîm. Abû Dâwûd and Nasaie have accepted his narrations. The second narrator is M'arûf bin Kharrabûz from whom Bukhârî, Muslim, Abû Dâwûd and others have accepted narrations. In his Jâm'i Sahîh, under Kitâbul-'Ilm under the chapter Man Khassa Bil-'Ilmî Qawman page 24, Imâm Bukhârî رحمه الله عليه accepts the narration of M'arûf bin Kharrabûz which he narrates from Abû Al-Tufail 'Âmir bin Wâthilah رضي الله عنه. Abu Tufail was the last Sahâbi to depart from this world in the year 100 A.H. in Makkah Mukarramah. M'arûf bin Kharrabûz was an illustrious Tâbi'î residing in Makkah Mukarramah. Sahîh Bukhârî narrates just one Hadîth from M'arûf bin Kharrabûz. [Fathul-Bârî volume 1 page 199]

Nonetheless, in short, even though the aforementioned narration is Mursal narration, the chain of narrators is reliably authentic. And a Mursal Hadîth may be employed as a source of proof according to Imâm Abû Hanîfah, Imâm Mâlik and also

according to the established opinion of Imâm Aḥmad bin Ḥambal رحمه الله عليه as explicitly evident from the books of Ḥadîth. Ḥâfiz ‘Asqalânî refers to this Ḥadîth as a Mursal narration but in the commentary of Bukhârî he maintains silence as far as the nature of this Ḥadîth is concerned. This silence is a cogent indication that according to Ḥâfiz, this Ḥadîth is, at least, not a fabrication nor unfounded. Ḥâfiz ‘Asqalânî’s maintaining of silence on the nature of a Ḥadîth in his commentary of Bukhârî is, according to the ‘Ulamâ, an evidence of its authenticity and reliability. This fact has also been clearly described by Ḥâfiz ‘Asqalânî himself in the foreword of his Fathul-Bârî.

‘Allâmah Shiblî writes in his Sîratun-Nabî volume 1 page 39: “As the level of extensive research and critical analysis increases, so would there be a proportionate decrease in exaggerated or overly-embroidered narrations. For instance, the narration citing the collapse of the fourteen turrets of the Persian emperor’s palace or the mystifying dousing of the Persian fire or the drying up of Ṭabariyyah Lake etc. This narration is quoted by Bayhaqî, Abû Nu‘aim, Kharâyiṭî, Ibn ‘Asâkir and Ibn Jarîr but it is not mentioned by Bukhârî or Muslim. In fact, none of the six most authentic books of Ḥadîth make mention of this narration.”

Subḥânallâh! This is a somewhat baffling approach in proving the fabrication of a Ḥadîth. How can the absence of a Ḥadîth in Bukhârî, Muslim or the other six most authentic Ḥadîth books ever be a verification of the Ḥadîth being a fabrication or a weak Ḥadîth? Yes, Imâm Bukhârî رحمه الله عليه and Imâm Muslim رحمه الله عليه have committed themselves to record only

authentic Ahâdîth but they did not encompass all the authentic Ahâdîth. In fact, nobody has the ability to encompass every single authentic Hadîth. Imam Bukhârî and other scholars of his rank by no means claimed that any Hadîth not appearing in Sahîhain or the other authentic books is not an authentic or reliable Hadîth. In fact, the books of *Usûl Al-Hadîth* (principles of Hadîth) cite something entirely different from Imâm Bukhârî رحمه الله عليه and Imâm Muslim رحمه الله عليه:

Imâm Bukhârî says:

“I haven’t cited except authentic Ahâdîth in this book of mine. And I have left out a great number of authentic Ahâdîth.”

Imâm Muslim says:

“Each and every Hadîth I have quoted in this book (Sahîh Muslim) is authentic. However, I do not claim that whatever I have omitted is not authentic or weak.”

Similarly, the fact that a Hadîth is not cited in the six most authentic books is not proof of its fabricated nature. Not a single Muḥaddith or scholar makes such a blatant assertion. In fact, in his book *Sîratun-Nabî*, ‘Allâmah Shibli quotes a multitude of narrations that are found neither in Bukhârî or Muslim nor in any of the other six most authentic books of Hadîth. So it is starkly obvious that this rule (about declaring a Hadîth not found in the six books to be weak) is neither acceptable nor conventional even according to ‘Allâmah’s criterion. So I wonder why he declared this Hadîth (i.e. the Hadîth citing the collapse of the fourteen turrets etc.) to be unacceptable. What, refutation of a Hadîth without cogent proof is regarded as extensive research and critical analysis?

5. Tabrânî, Abu Nu‘aim and Ibn ‘Asâkir narrate on the basis of several chains of narrators from Hadrat Anas رضي الله عنه that Rasûlullâh ﷺ said: “Amongst the miracles and divine bounties of Allâh Ta‘âlâ, one of them is that I was born circumcised. Any nobody had the opportunity to view my Satr (private parts).” Hâfiz Diyâud-Dîn Muqaddasî declares this an authentic Hadîth in Mukhtârah. ‘Allâmah Zarkashî says that the verification of a Hadîth by Hâfiz Muqaddasî is far more superior than that of Hâkim. And Hâfiz Mughlaîie regards this Hadîth as Hasan (satisfactory) whilst Abû Nu‘aim narrates this Hadîth with an excellent chain of narrators on the authority of Ibn ‘Abbâs رضي الله عنه. [Zarqânî volume 1 page 124 and volume 5 page 244]
6. Hadrat “Abbâs رضي الله عنه narrates that Rasûlullâh ﷺ was born circumcised and furthermore, his navel was neatly cut. When his grandfather ‘Abdul-Muttalib caught sight of this, he was amazed and remarked: “Verily, this son is bound to become a man of lofty status.” And this is exactly what transpired. This narration is quoted in Tabqât Ibn S‘ad volume 1 page 64 section one. The chain of narrators is extremely sound.
7. Ishâq bin ‘Abdullâh narrates from Hadrat Âminah that when Rasûlullâh ﷺ was born, he was exceptionally clean and dirt-free. He had no muck or any form of dirt on his blessed body. [Tabqât Ibn S‘ad volume 1 page 63]

‘Aqîqah and Naming

On the seventh day of Rasûlullâh ﷺ's birth⁴², ‘Abdul-Muttalib performed the ‘Aqîqah and invited all the Quraysh to this function. He then proposed to keep the child's name Muḥammad. The Quraysh, startled by such an innovative name enquired: “O Abû Al-Hârith! (This was the appellation of ‘Abdul-Muttalib) Why do you propose to keep a name that was certainly not kept by your forefathers or any of your family members?” ‘Abdul-Muttalib replied: “I propose to name him Muḥammad (the praised one) because I want Allâh Ta‘âlâ in the sky and His creation on the earth to praise him.” [Fathul-Bârî volume 7 page 124]

⁴² This entire incident is related by ‘Allâmah Zarqânî in his commentary on Muattâ Mâlik volume 4 page 271 on the authority of Ibn ‘Abbâs رضي الله عنه with a detailed reference to Hâfiz Ibn Barr. However, the narration of Ibn ‘Abbâs رضي الله عنه merely makes mention of the ‘Aqîqah without any reference to the seventh day or the invitation extended to the Quraysh. ‘Allâmah Suyûtî, with reference to Bayhaqî and Ibn ‘Asâkir in Kasâisu Kubrâ volume 1 page 50 mentions these two issues. Hâfiz ‘Asqalânî says: “After partaking of the meal marking the blessed birth of Rasûlullâh ﷺ, the people asked ‘Abdul-Muttalib what name he proposed for the newborn child.....”[Narrated by Bayhaqî in Dalâil with an indirect chain of narrators. Fathul-Bârî volume 7 page 124]

Before the birth of Rasûlullâh ﷺ, ‘Abdul-Muttalib actually saw a dream that inspired him to keep the newborn child’s name Muḥammad. He dreamt that an iron chain is being extracted from his back. One end of the chain is towards the sky and the other end is towards the earth. One end is towards the west and the other towards the east. A little while later, the chain transforms itself into a huge tree. Every leaf of the tree was glittering with luminosity seventy times more intense than the brilliance of the sun. People from the east as well as the west are clinging onto its branches. Some of the Quraysh are also clinging onto this tree whilst a few others from the Quraysh are determined to chop it down. Whenever this group decides to approach the tree with this intention, a handsome young man puts paid to their intentions by thrusting them aside.

In interpretation of his dream, the interpreters informed ‘Abdul-Muttalib that amongst his descendants, a boy will be born. People from the east to the west will follow him devotedly. The beings of the sky as well as the earth will sing his praises.”

This is why ‘Abdul-Muttalib kept his name Muḥammad. [Rawḍ Al-Anf volume 1 page 105, Zarqânî Sarah Muattâ volume 4 page 27]

Whilst ‘Abdul-Muttalib was reflecting over the name Muḥammad, Rasûlullâh ﷺ’s mother, on the other hand, saw a pious dream in which she was informed that she is carrying the most saintly creation and the most supreme leader of the nations. She was directed to keep his name Muḥammad or according to another narration, she was instructed to name him Aḥmad. [‘Uyûn Al-Athar volume 1 page 30]

According to the narration of Buraidah رضي الله عنه and Ibn ‘Abbâs رضي الله عنه, she was instructed to name him Muḥammad and Aḥmad. [Khaṣâiṣ Kubrâ volume 1 page 42]

In short, a persistent flow of divine inspiration and a ceaseless succession of pious dreams prompted the mother and grandfather, relatives and acquaintances and everyone else to render him the name Muḥammad; a name that every prophet and messenger delivered as a glad tidings from one generation to the next. Just like how ‘Abdul-Muttalib, by divine inspiration, chose the name ‘Abdullâh – the most dear name to Allâh Ta‘âlâ – for Rasûlullâh ﷺ’s father, in the like manner, his preference for the name Muḥammad or Aḥmad was also divinely celestially inspired. In Sharah Muslim, ‘Allâmah Nawawî relates on the authority of Ibn Fâris and others that Allâh Ta‘âlâ divinely-inspired Rasûlullâh ﷺ’s family members to keep his name Muḥammad. [Sharah Muslim chapter of the names of Rasûlullâh ﷺ]

Allâh Ta‘âlâ also mentions the same two names in the Holy Qurân in the following verses:

“Muḥammad is the Prophet of Allâh Ta‘âlâ.”

“And when ‘Îsâ Ibn Maryam said: “O People of Isrâîl! I am a messenger of Allâh unto you, confirming the Torâh (that appeared) before me and (a messenger) of glad tidings of a prophet to come after me, whose name shall be Aḥmad.” [Sûrah Al-Saff verse 6]

Muḥammad

The origin of the name Muḥammad is from the root letters of “Ḥamd”. The word actually refers to devotedly extolling the virtues of someone with an outstanding personality, pleasant attributes, indisputable achievements, practical virtues and unassailable character. And the word “Taḥmîd” from which Muḥammad is derived is actually a verbal noun (Masdar) of the Tafʿîl scale, which is predominantly coined for use in exaggerated or repetitive senses. Therefore, the word Muḥammad that is actually a passive participle (Ism Mafʿûl) from the Tafʿîl scale will mean: “a person of laudable attributes whose practical virtues, indisputable achievements and unassailable character is devotedly and repeatedly glorified.”

“O Allâh! Shower Thy blessings upon Muḥammad and his family and companions accompanied by blessings and peace.”

According to some people, Muḥammad means, ‘that being in whom unimpeachable character and commendable attributes are found on a perfectly flawless level’.

Imâm Bukhârî says in Târîkhe Ṣaghîr on the authority of ‘Alî bin Zaid that Abû Tâlib would often recite the following stanza:

Translation: “Allâh has extracted his (Muḥammad’s) name from His own so that he may be exalted,

So the one on the throne is Maḥmūd whilst this is Muḥammad.” [Fathul-Bârî volume 6 page 404]

This poem is also cited in the divan⁴³ of Ḥassân bin Thâbit رضي الله عنه. Perhaps the theme in both the poet’s poems is coincidentally the same or perhaps Ḥassân رضي الله عنه merely borrows the stanza and includes it in his own poem. And Allâh Ta‘âlâ knows best. [Zarqânî Sharah Muattâ]

Aḥmad

This is an Ismūt-Tafdîl (relative noun). Some are of the opinion that it is applied as a passive noun whilst others maintain that is utilised as an active noun.

If it were taken in the passive sense (Ismul-Maf‘ûl), it would denote that Aḥmad means the most laudable person. And indisputably, he is the most laudable in the entire creation. Nobody is more laudable and nobody will ever be.

If the name Aḥmad were taken in the active sense (Ismu Fâ‘îl), it would mean one who extols and glorifies Allâh Ta‘âlâ the most from His entire creation. And this connotation is also most appropriate and spot on. From the diverse nations of the world, nobody has ever praised Allâh Ta‘âlâ like Rasûlullâh ﷺ and his Ummah has done. This is why the previous prophets extended glad tidings of the imminent advent of Rasûlullâh ﷺ by applying the name “Aḥmad” and by describing his Ummah as the “Ḥammâdîn” (those who glorify Allâh Ta‘âlâ). This is

⁴³ A collection of Persian or Arabic poems (usually by one author)

absolutely befitting to this Ummah. Allâh Ta‘âlâ has bestowed Rasûlullâh ﷺ with Sûrah Al-Hamd (the chapter dealing with glorifying Allâh Ta‘âlâ). And Rasûlullâh ﷺ and his Ummah have been instructed to recite Du‘âs of Hamd (praise) when eating, drinking, when returning from a journey and virtually after every Du‘â. Furthermore, in the hereafter, whilst interceding for his Ummah, Rasûlullâh ﷺ will be divinely inspired to glorify Allâh Ta‘âlâ with such phrases of glory and such expressions of praise that were never divulged to any prophet or angel prior to this. This is why Rasûlullâh ﷺ will be honoured with “Maqâmul-Maḥmûd” (the rank of praise) and “Liwâul-Hamd” (the banner of praise) on the day of judgement. On that solemn occasion, the entire creation, from the beginning to the end, amassed on the field of judgement will extol the praises of Rasûlullâh ﷺ. In short, the phrases, connotations and varieties of Hamd (praise) will be made exclusive to Rasûlullâh ﷺ.

An analytical study of the divine words of Allâh Ta‘âlâ and the words of Rasûlullâh ﷺ reveals that glorifying Allâh Ta‘âlâ after the completion of every task is laudable and virtuous. For instance, Allâh Ta‘âlâ Himself says in the Holy Qurân:

“And a ruling is made amongst them with the truth and it will be said, ‘all praise is due to Allâh, the Lord of all the worlds’.” [Sûrah Al-Zumar verse 75]

“And the final utterance of their request will be ‘all praise is due to Allâh, the Lord of all the worlds’.” [Sûrah Yûnus verse 10)

“So the root of those who committed evil was severed. And all praise is due to Allâh, the Lord of all the worlds.” [Sûrah Al-An‘âm verse 45]

After eating and drinking, we have been instructed to praise Allâh Ta‘âlâ, as He mentions:

“Eat from the sustenance of your Lord and express gratitude unto Him.” [Sûrah Saba verse 15]

And Rasûlullâh ﷺ referred to the ‘expression of gratitude’ as uttering the praise of Allâh Ta‘âlâ. In one Hadîth Rasûlullâh ﷺ is reported to have said: “The best form of gratitude is ‘Al-Hamdulillâh’.”

Furthermore, saying ‘Al-Hamdulillâh’ after meals is repeatedly emphasised in a number of Ahâdîth.

At the termination of a journey, Rasûlullâh ﷺ would recite:

Translation: “We return to (Allâh Ta‘âlâ), seek His pardon, worship Him and solely unto our Lord do we express our praise.)

At the termination of the Salâh, he would recite the following Du‘â:

“Glory be unto You, our Lord, the Lord of honour, (You are free) from whatever they (the polytheists) attribute to You. And peace and salutations upon the messengers and all praise is due to Allâh, the Lord of the worlds.”

In short, the Qurânic verses and sacred words of Rasûlullâh ﷺ clearly indicate that words of praise are expressed only at the termination of something. So, Allâh Ta‘âlâ named Rasûlullâh ﷺ Muḥammad and Aḥmad as an indication that Waḥî (divine revelation) and prophethood will terminate upon him.

Details and commentary of both names; Muḥammad and Aḥmad have been extracted from the works of ‘Allâmah Suhailî and Ḥâfiz ‘Asqalânî.⁴⁴

Bukhârî and Muslim narrate on the authority of Jubair bin Mut‘im رضي الله عنه that Rasûlullâh ﷺ said: “I have five names; I am Muḥammad, I am Aḥmad, I am Mâḥî; the obliterator who blots out disbelief, I am Ḥâshir; people’s Ḥashr will be at my feet (I will be the first person to be resurrected from the grave. In other words, Rasûlullâh ﷺ will be the Imâm of everyone on that day and everyone will be in need of him.⁴⁵), I am ‘Âqib, the one who appears at the end after all the prophets.” According to Bukhârî and Muslim, the words of the Ḥadîth are: “I am ‘Âqib, after me there is no prophet.” Imâm Mâlik رحمه الله عليه says: “Âqib is a person upon whom the chain of prophethood has ceased.”

⁴⁴ ‘Allâmah Suhailî mentions these details in his commentary of Sîrah Ibn Hishâm called Rawḍul-Anf volume 1 page 106 and Ḥâfiz ‘Asqalânî mentions this in Fathul-Bârî under the chapter dealing with the names of Rasûlullâh ﷺ volume 6 page 403.

⁴⁵ Muṣaffâ Sharah Muattâ by Shâh Waliullâh Dehlawî volume 2 page 285

Sufyân says: “‘Âqib refers to the final prophet.”⁴⁶ [Zarqânî Sharah Muattâ volume 4 page 272]

Rasûlullâh ﷺ has a number of other names but these five names have been singled out probably because these five were most popularly well known in the books of the former Ambiyâ.

Hâfiz Ibn Sayyidun-Nâs says in ‘Uyûnul-Athar: “Allâh Ta‘âlâ placed such a seal on the hearts and minds of the Arabs and non-Arabs alike that none of them ever thought of keeping their children;s names Muḥammad or Aḥmad. This is why the Quraysh were left astounded when ‘Abdul-Muttalib proposed to name him Muḥammad. They asked in shocked surprise: “Why do you wish to keep such an innovative name that was unheard of in the past?”

“Neither your forefathers nor any member of your family kept such a name?” they challenged.

Nonetheless, shortly prior to the birth of Rasûlullâh ﷺ, when some parents heard the ‘Ulamâ of the Banî Isrâîl predicting the imminent birth of a prophet whose name will be Muḥammad and Aḥmad, some of them kept their children’s name Muḥammad in anticipation of this lofty status. With the will of the Almighty Allâh Ta‘âlâ, however, none of them claimed

⁴⁶ Hâfiz ‘Asqalânî says that the Ahâdith that mention the explanatory phrase of ‘Âqib as “the one who appears at the end of the prophets” could perhaps be an addition by one of the narrators but this possibility wouldn’t apply in the case where the Hadîth explicitly says ‘Âqib, after me there is no prophet. See Fathul-Bârî volume 6 page 496]

prophethood so that no shadow of doubt could be cast on the prophethood of Muḥammad Mustafâ Aḥmad Muġtabâ ﷺ. For further details see Fathul-Bârî volume 6 pages 404-405.

Persian Couplet:

“Your status is Maḥmûd (commendable) and your name is Muḥammad (commended). Nobody in this vast world holds your status or your name.”

Appellation (Kuniyyat)

His most well known appellation was Abul-Qâsim, designated after his eldest son Qâsim.

His second appellation was Abû Ibrâhîm. Ḥadrat Anas رضي الله عنه relates that when Ibrâhîm was born of Mâriyah Qibtīyyah رضي الله عنها, Ḥadrat Jibraîl appeared before Rasûlullâh ﷺ addressing him thus: “O Abû Ibrâhîm! O Abû Ibrâhîm!” [Mustadrak Ḥâkim volume 2 page 604]

Circumcision

Regarding his Khatnah (circumcision), there are three opinions. The first view is that Rasûlullâh ﷺ was born circumcised. Ḥâkim states that the Aḥâdîth confirming this view are

Mutawâtir (successively narrated without any likelihood of falsehood attached to them).

The second opinion is that Rasûlullâh ﷺ's grandfather 'Abdul-Muttalib got him circumcised on the seventh day of the birth. As was the custom of the Arabs, in accordance with the tradition of Hadrat Ibrâhim عليه السلام and Hadrat Ismâ'îl عليه السلام, they would carry out this custom of circumcision on the seventh day of the birth of the child.

The third opinion is that Rasûlullâh ﷺ was circumcised whilst he was in the care of Halîmah S'adiyyah. However, this opinion is unreliably weak. The first two opinions are better known and conventionally accepted. In fact, the first two opinions could also be reinterpreted to conform to each other. It could be interpreted to mean that Rasûlullâh ﷺ was born partially circumcised but the circumcision was completed by his grandfather 'Abdul-Muttalib.

Upbringing and Suckling

For about three or four days after he was born, Rasûlullâh ﷺ was breastfed by his mother. Thereafter his uncle Abû Lahab's slave woman Thuwaybah suckled him.

When Thuwaybah gave glad tidings of Rasûlullâh ﷺ's birth to his uncle Abû Lahab, out of sheer joy, he set her free. Prior to Rasûlullâh ﷺ, Thuwaybah also suckled his uncle Hadrat Hamzah رضي الله عنه. In this manner, apart from being his uncle (father's brother), Hadrat Hamzah رضي الله عنه is also Rasûlullâh

ﷺ's milk brother. After him Thuwaybah also breastfed Hadrat Abû Salmah رضي الله عنه. [Zarqânî volume 1 page 137]

Sahîh Bukhârî quotes a Hadîth on the authority of Ummul-Muminîn Ummu Hâbîbah رضي الله عنها. She relates: "I once asked Rasûlullâh ﷺ: "I heard that you wish to send a marriage proposal to Abû Salmah's daughter, Durrah." In utter surprise, he said: "Ummu Salmah's daughter, Durrah, who is in my guardianship, even if she was not my *Rabîbah*⁴⁷, then too she wouldn't be Halâl for me because she is my milk niece. Her father, Abû Salmah⁴⁸ and I were breastfed by the same woman, Thuwaybah."

Ibn 'Abbâs رضي الله عنه narrates that Rasûlullâh ﷺ was requested to marry Hadrat Hamzah's daughter. However, he declined saying: "She is my milk niece." [Bukhârî Abwâbun-Nikâh volume 2 page 264]

The "Ulamâ hold conflicting views over the Islâm of Thuwaybah. Hâfiz Ibn Mandah reckons her to be from amongst the Sahâbiyât. (In other, words, he views her as a Mulsim.) And Allâh Ta'âlâ knows best. [Fathul-Bârî volume 9 page 124 Kitâbun-Nikâh]

Rasûlullâh ﷺ was exceptionally respectful towards Thuwaybah. After his marriage to Hadrat Khadîjah رضي الله عنها, Thuwaybah

⁴⁷ Rabîbah refers to the wife's daughter from a previous marriage.

⁴⁸ Abû Salmah was the first husband of Ummu Salmah رضي الله عنها. After his death, she married Rasûlullâh ﷺ.

would frequently visit Rasûlullâh ﷺ. Even after his Hijrah to Madînah Munawwarah, Rasûlullâh ﷺ would send gifts to her in Makkah. Upon the conquest of Makkah, Rasûlullâh ﷺ made enquiries as to the whereabouts of Thuwaybah and her son Masrûh. When informed that both of them had passed on, he made further enquiries to locate any of her living relatives so that he may bestow them with his kindness. However, he was informed that none of her relatives or kinsfolk is alive.

After his death, someone⁴⁹ saw Abû Lahab in a dream in an awfully dreadful condition. He asked him how he was faring. Abû Lahab replied: “After I had left you, I haven’t been comfortable in the least. However, owing to my emancipation of Thuwaybah, I am provided with a fingertip of water.” [Bukhârî] In other words, in hell, he is provided with water equivalent to the finger he used in indicating to her that she is free.

‘Allâmah Suhailî says that once Hadrat ‘Abbâs رضي الله عنه saw Abû Lahab in a dream undergoing extreme hardship. Abû Lahab was saying: “I haven’t seen a moments comfort after I left you but my punishment is slightly reduced every Monday.” (Probably because he freed Thuwaybah on a Monday.) [Fathul-Bârî volume 9 page 124]

After Thuwaybah, Rasûlullâh ﷺ was breastfed by Halîmah S’adiyyah. It was customary of the noble Arabs of those days to

⁴⁹ This someone was Hadrat ‘Abbâs رضي الله عنه. He saw this dream a year after the death of Abû Lahab.

send their suckling infants out to the rural villages to grow up healthy and strong in the uncontaminated air of the countryside. The aim was also to expose the child to the eloquence and purity of the Arabic language and to pick up authentic Arab culture and unique Arab traditions.

Hadrat ‘Umar رضي الله عنه says: “Adopt the appearance of M’adan bin ‘Adnân. [In other words, do not adopt the clothing and appearance of the non-Arabs.] Exercise patience upon all adversities. And wear coarse clothing. [In other words, adopt simplicity and do not fall into luxurious comforts.]⁵⁰

Hadrat Abû Bakr رضي الله عنه once remarked to Rasûlullâh ﷺ that he is a man of eloquence and purity in language. Rasûlullâh ﷺ admitted: “I am after all firstly from the Quraysh tribe. Moreover, I was suckled amongst the Banû S‘ad tribe.” [Rawḍul-Anf volume 1 page 109]

According to this established custom of the Arabs, the women of Banû S‘ad would make an annual journey to Makkah in search of suckling infants. Halîmah recalls: “A few women from the Banû S‘ad and I set out for Makkah in search of suckling infants. Accompanying me on this journey was my husband and my infant son (Masrûh) who was still

⁵⁰ Hâfiz Ibn Athîr presents a similar meaning of this saying of Hadrat ‘Umar رضي الله عنه as we have cited in the aforementioned translation. Hâfiz further adds that this saying of Hadrat ‘Umar رضي الله عنه is quoted in M’ujam Tabrânî on the authority of Abû Hadrad Aslamî as a Marf’û Hadîth. In other words, this is a saying of Rasûlullâh ﷺ. [Nihâyah]

breastfeeding. As our conveyance, we had an emaciated donkey and a camel that wouldn't provide a single drop of milk. We were unable to fall asleep all night due to acute hunger. To add to our distress, the child, also suffering from pangs of hunger, whimpered and cried in anguish all night long. I didn't even have sufficient breast milk to satiate the child.

Every single one of us women was offered to take Rasûlullâh ﷺ with her but the moment she discovered that the infant is an orphan she would bluntly refuse. After all, what remuneration can one expect from a child who does not have a father? But who knew that this child is not a Yatîm (orphan) but he is a Durre-Yatîm (a rare pearl). Who knew that the keys to the treasures of Chosroes and Caesar would be awarded to this child? Who knew that although the child has no apparent guardian and mentor who will award a meaningful remuneration but Allâh Ta'âlâ in whose hands lies the incalculable treasures of the earth and skies is the guardian of this child. He would bestow upon those who nurture and nurse this child far more than the remuneration they had ever imagined possible."

All the women obtained at least one infant to return home with. Only Halîmah was left empty-handed. As the hour of departure drew closer, Halîmah found it somewhat punishing to return home empty-handed. All of a sudden, an impulsive but passionate urge to go and pick this poor orphan up divinely developed within her anxious heart. She leaped to her feet saying to her husband: "By Allâh! I will go to this orphan and I will by all odds take him with me."

Her husband responded: “This wouldn’t be a problem. Perhaps Allâh Ta‘âlâ will render this child a source of immense blessing (Barakah) for us.”

Barakah actually refers to good provided by Allâh Ta‘âlâ. In other words, Barakah refers to divine beneficence and goodness that appears directly from Allâh Ta‘âlâ without any apparent exterior cause. [As explained in the Mufradât of Imâm Râghib.]

It appears in a Hadîth-e-Qudsî that Allâh Ta‘âlâ says: “I will deal with my servant in the manner he expects Me to deal with him.”

In fervent anticipation of this Barakah, Halîmah went to fetch Rasûlullâh ﷺ. And in conformity to this expectation, Allâh Ta‘âlâ threw open the doors of Barakah for them; Halîmah and her family. The other women of Banû S‘ad pinned their hopes on the creation whilst Halimah pinned her hopes on Allâh Ta‘âlâ alone. Halîmah recounts: “I just grasped this blessed child to my dried-out bosom when they started filling up with milk. I produced so much of milk that both he and his milk-brother were able to drink to their fill. As we chanced to milk the scraggy camel, we saw its udders full of milk. My husband and I both sated ourselves with its milk. We passed the night in splendid comfort.”

The next morning, her husband commented: “Remember, O Halimah! By Allâh! You have taken an exceptionally blessed child.” To this she replied: “By Allâh! With all true faith, I anticipate nothing but Barakah from Allâh Ta‘âlâ.”

Now it was time to depart. All the travellers of the caravan mounted their conveyances and set out. Halîmah also mounted

her camel with this blessed infant grasped to her bosom. Her emaciated camel, which previously would be repeatedly whipped to spur it forward, is now darting ahead in speed without a moments pause. It was, at that moment in time, the conveyance of the blessed Nabî of Allâh Ta'âlâ. The other women of the caravan remarked: "Halîmah! Is this the same camel you came with? By Allâh! It now has a wholly different deportment." This is how we arrived in Banû S'ad.

At that time, no other region was affected by drought as severely as Banû S'ad. However, my goats would return home in the evening with udders swollen with milk whilst the other goats would return hungry without a drop of milk in their udders. On witnessing this, the people urged their shepherds to graze their goats where Halîmah's goats graze. They complied with this request but all the same, their goats returned hungry whilst Halîmahs goats returned at the end of the day with their udders bursting with milk. Halîmah says⁵¹: "Allâh Ta'âlâ

⁵¹ This entire incident of Halîmah is related in detail in Sîrat Ibn Hishâm. Only the words highlighted above make up the translation of another narration cited by 'Allâmas Suyûfî in Khaṣâiṣu-Kubrâ volume 1 page 54, on the authority of Muḥammad bin Ishâq, Tabrânî and Bayhaqî. The actual words are: "Allâh Ta'âlâ continued showing us Barakah, with us acquainting ourselves with it." And the words of Ibn Hishâm are as follows: "And we continued acquainting ourselves with excess and good from Allâh." We merged both the narrations in our aforementioned translation. Hâfiz Ibn Kathîr says that this Hadîth is narrated on the basis of several chains of narrators. And this Hadîth is one of those Aḥadîth, which are

continued exhibiting His Khair and Barakât (divine blessings and celestial favours) in this manner whilst we continued witnessing this Khair and Barakât before our eyes. It continued like this until I weaned him at the end of two years.”

At the end of two years, Halîmah returned to Makkah to surrender this charge back to his mother, Âminah. However, due to the profuse divine blessings she had observed due to the presence of Rasûlullâh ﷺ in her home, Hadrat Halîmah requested Hadrat Âminah to allow this orphan to stay on a few more days with her. On the one hand, an outbreak of pestilence in Makkah in those days and on the other hand, Halîmah’s persistent entreaties made the mother relent and she permitted the child to be taken away for a few more days. Halîmah then returned home with this blessed infant. After a few months, he also started accompanying his milk-brothers to the grasslands to graze the family goats.

The splaying of the chest

Once Rasûlullâh ﷺ was out grazing goats with his milk-brothers when one of his milk-brothers came dashing home. Shocked into terror, he told his parents: “Two white-clothed men laid our Qurayshî brother onto the ground and ripped open

generally accepted and acknowledged by Muslim historians. [Al-Bidâyah Wa-Alnihâyah volume 2 page 275, Sîrat Ibn Hishâm volume 1 page 56. See also Majm‘a Al-Zawâid volume 8 page 221]

his chest. Now they are busy stitching him up.” On hearing this, Halîmah and her husband were left bewildered in shock. In a tumultuous uproar, both of them darted across to the grazing field where they saw the young boy standing to one side looking ashen-faced. Halîmah says, I clutched him to my bosom to comfort him and his milk-father also held him onto his chest and asked him what happened. He then gave an account of what transpired.” Halîmah then returned home with him. Narrated by Abû Y‘alâ and Tabrânî with a reliable chain of narrators. [Sîrat Ibn Hishâm volume 1 page 56, also see Majm‘a Al-Zawâid volume 8 page 221]

The splitting open of his chest occurred four times in Rasûlullâh ﷺ’s life:

The first time was when he was merely a boy of four in the care of Halîmah S‘adiyyah. He was on the grazing-field when two angels, Jibraîl and Mîkâîl appeared as men in white garments bearing a golden tray laden with ice. They cut open his chest and removed his heart. They then split open his heart and fished out a few pieces of congealed blood and said: “This is Saytân’s portion.” They then washed his heart with ice water in the tray and returned it to its original location after which they stitched him up. They also cast a seal (of prophethood) between his shoulder blades.

This incident of the splitting of the chest whilst in the custody of Halîmah S‘adiyyah is narrated by a number of Sâhâbah in a range of Ahâdîth. The first narration is reported by ‘Utbah bin

‘Abd رضي الله عنه⁵² as quoted in Musnad Aḥmad and Tabrânî. ‘Utbah’ narration is also cited in Mustadrake Ḥâkim volume 2 page 616. Ḥâkim comments that this narration of ‘Utbah tallies with the conditions laid down by Imâm Muslim⁵³ رحمه الله عليه.

⁵² This Ḥadîth of ‘Utbah bin ‘Abd Al-Sulamî is extracted by Aḥmad Tabrânî and others. He says that he asked Rasûlullâh ﷺ what his early days were like. He thereafter recalls the days he was nurtured in Banû S‘ad. In it he also mentions that when the two angels split his chest open, one of them asked the other to stitch him up and the other complied. And he also branded him with the seal of prophethood. [Fathul-Bârî volume 6 page 409 chapter on the seal of prophethood]

⁵³ One of the narrators of this Ḥadîth is Baqiyyah bin Walîd, which is why some authors are reluctant to accept this Ḥadîth to be on the terms of Imâm Muslim. ‘Abdullâh bin Mubâarak, Yahyâ bin Ma‘în, Abû Zur‘ah ‘Ajalî and Ibn S‘ad say that Baqiyyah bin Walîd in his own is reliable if he narrates Aḥādîth from reliable sources otherwise not. Imâm Nasaie says that Baqiyyah bin Walîd’s narrations are acceptable if he narrates with words like “Akhbaranâ” or “Ḥaddathanâ” and if he narrates with words like ‘an, his narrations are not acceptable. [Tahzîb volume 1 pages 474-475] Bear in mind that although this narration is cited with the phrase ‘an in Talkhîṣ, but in Mustadrak it is cited with the phrases “Ḥaddathanâ” and “Akhbaranâ” as follows: “Baqiyyah bin Walîd narrated to us; he said, Buḥair bin Sa‘îd narrated to me from Khâlid bin M‘adân from ‘Utbah bin ‘Abd Al-Sulamî رضي الله عنه. So, Baqiyyah bin Walîd narrates from a reliable narrator. Not from some unknown, mysterious or untrustworthy narrator. He narrates from Buḥair bin Sa‘îd. And Buḥair bin Sa‘îd has been declared reliable by

And Hâfiz Zahabî does not challenge the authentication of Hâkim in his Talkhîs of Mustadrak. After narrating this Hadîth of ‘Utbah رضي الله عنه, ‘Allâmah Haythamî says: “Narrated by Aḥmad and Tabrânî and the chain of narrators cited by Aḥmad is satisfactory.

The second narration:

Narrated by Ḥadrat Abû Zar رضي الله عنه as cited in Musnade Bazzâr, Dârmî etc. ‘Allâmah Zarqânî رحمه الله عليه says: “There is absolutely no doubt about the authenticity of the Hadîth of Abû Zar رضي الله عنه because Hâfiz Ḍiyâud-Dîn Muqaddasî endorses the authenticity of this Hadîth in his book Mukhtârah. And the ‘Ulamâ maintain that the approval of Hâfiz Ḍiyâud-Dîn Muqaddasî as far as the authenticity of a Hadîth is concerned is more dependable and reliable than the approval of Hâkim.⁵⁴

This Hadîth of Abû Zar رضي الله عنه is also cited in Dalâilu-Abî Nu‘aim. Hâfiz ‘Asqalânî writes in Fathul-Bârî that this Hadîth of Abû Zar رضي الله عنه is quoted in Musnade Aḥmad and Dalâilu Bayhaqî. [Fathul-Bârî volume 6 page 409]

Aḥmad bin Hambal, ‘Ajalî, Ibn S‘ad, Nasa‘î, Abû Hâtim and Ibn Hibbân. [Tahzîb volume 1 page 421]

⁵⁴ ‘Allâmah Zarqânî’s actual words are: “I would respond that there is no doubt in the soundness of this chain of narrators because Ḍiyâ has approved of it and the ‘Ulamâ maintain that his declaration of authenticity is more superior and reliable than the declaration of Hâkim. [Zarqânî volume 1 page 161]

The third narration:

Narrated by Hadrat Anas bin Mâlik رضي الله عنه as quoted in Tabqât Ibn S'ad. [Volume 1 page 97] All its narrators have been accepted and declared reliable by Bukhârî and Muslim.⁵⁵

Fourth narration:

Narrated by Ibn 'Abbâs رضي الله عنه as quoted by 'Allâmah Suyûtî with reference to Bayhaqî and also quoted by Ibn 'Asâkir in Khasâîs. [Al-Khasâîsu Al-Kubrâ volume 1 page 55]

Fifth narration:

Narrated by Shaddâd bin Aus رضي الله عنه as quoted by Hâfiz 'Asqalânî in Fathul-Bârî in the chapter of Khâtamun-Numuwah and also quoted by 'Allâmah Zarqânî in Sharah Mawâhib

⁵⁵ The narration in question is as follows: We have been informed by Yazîd bin Hârûn and 'Affân bin Muslim who said that Hammâd bin Salimah narrated to them from Thâbit who in turn narrates from Anas bin Mâlik رضي الله عنه that Rasûlullâh ﷺ was once busy playing with some children when a person came and seized him and cut open his stomach (or chest). He then extracted a fragment of congealed blood and hurled it away saying: "This is from you the portion of Shaytân." He then washed it in a golden tray with Zam Zam water after which he stitched him up. The other children scurried away to his foster mother shrieking that Muḥammad has been killed. She rushed out to Rasûlullâh ﷺ and found him looking pale." Hadrat Anas رضي الله عنه says: "We were able to catch a glimpse of the scars left by the stitches on his chest." [Tabqât Ibn S'ad, chapter on the signs of prophethood before Islâm, volume 1 page 97]

volume 1 page 150 with reference to Musnad Abû Y‘alâ and Dalâil Abû Nu‘aim.

Sixth narration:

The narration of Khâlid bin M‘adân the Tâbi‘ie. This narration is quoted as a Mursal narration in Tabqât Ibn S‘ad volume 1 page 96. However, according to the chain of narrators cited by Muḥammad bin Ishâq, Khâlid bin M‘adân says that a group of Sahâbah رضي الله عنهم mentioned to me the incident of the slitting open of the chest.....⁵⁶ [Sîrat Ibn Hishâm volume 1 page 56 and page 175] After quoting this Hadîth by Muḥammad bin Ishâq, Hâfiz Ibn Kathîr says that this is a strong and reliable chain of narrators.⁵⁷

⁵⁶ This Hadîth of Abû Hurayrah رضي الله عنه is quoted by Hâfiz ‘Asqalânî in Fathul-Bârî under the chapter dealing with the verse ‘Allâh Ta‘âlâ spoke to Mûsâ عليه السلام’.

⁵⁷ The narration of Hadrat ‘Âyishah رضي الله عنها as quoted by Abû Nu‘aim has two narrators within its chain who are critically analysed. The first is Yazîd bin Bânbus. Abû Hâtîm says Yazîd bin Bânbus is an unknown but Dâr Qutnî says that he is not a problem. In other words, he is a dependable narrator. Ibn Hibbân considers him amongst the reliable narrators. [Tahzîb volume 11 page 316] Hâfiz Muzayy says in Tahzîbul-Kamâl: “Ibn Hibbân counts him (Yazîd bin Bânbus, the aforementioned narrator) amongst the reliable narrators. Bukhârî narrates from him in Adab. Abû Dâwûd narrates from him and Tirmizî in Shamâil. Nasaie also narrates from him. [Tahzîbul-Kamâl volume 7 page 221]

In the narrations of Ibn ‘Abbâs, Shaddâd bin Aws and Khâlid bin M‘adân, although some of the narrators are declared unreliable, thus resulting in these narrations being declared unreliable when viewed individually, but the unreliability of a Hadîth is diminished when narrated by a number of chains of narrators. Secondly, if an apparently weak narration is reported by a number of Sahâbah رضي الله عنهم and in a variety of chains of narrators, such a weak Hadîth may unquestionably corroborate and support an authentic Hadîth. A combination of a number of weak Ahâdîth lends more authenticity and strength to an authentic Hadîth.

Now the question arises as to why no mention is made, in the Ahâdîth dealing with M‘irâj, of the splitting of the chest that occurred in childhood or why don’t other narrations make

The second narrator in question Dâwûd bin Al-Muḥabbar. Some scholars have declared him a liar but Yaḥyâ bin Ma‘în says he is reliable and not a liar. Abû Dâwûd says he is reliable but a little inclined to weakness. Nasaie says he is an unreliable narrator. [Tahzîb]

Nonetheless, this Hadîth is nothing less than the status of ‘not a problem’ in the parlance of the scholars. Furthermore, when the chain of Abû Dâwûd Tayâlisî is attached to this Hadîth, it adds more weight to its authenticity. This is why Ḥâfiz Ibn Mulaqqin and Ḥâfiz ‘Asqalânî interpret the status of this Hadîth to be *Thâbit* (established). Ḥâfiz Ibn Mulaqqin’s words are as follows: “And the splitting of the chest is also established when Rasûlullâh ﷺ was bestowed with prophethood as extracted by Abû Nu‘aim in *Dalâil*.” And in *Sharah* Bukhârî, ‘Allâmah ‘Asqalânî’s words are similar. In fact, his words are the same. [Volume 7 page 387]

mention of this splitting that transpired in childhood but make mention of the occasions? We respond that this is no proof of its unreliability. It is illogical to assert that the lack of reference to something is an implication that the thing does not exist. Take the case of the Ahâdîth dealing with M'irâj; these Ahâdîth are narrated by at least fifty different Sahâbah رضي الله عنهم but each Sahâbi's narration differs slightly from the other in that one may mention certain issues that the other didn't. Regard these narrations also in the same light. Perhaps some narrators made mention of the splitting of the chest that took place in M'irâj whilst others only mentioned the one that occurred in childhood whilst some narrators made mention of both. The incident of Rasûlullâh ﷺ's chest being split open occurred at various times and in several locations and each incident is starkly different from the rest. The mention of just one incident does not necessarily mean that the other incident did not occur.

The second time this incident of the splitting of the chest occurred was when Rasûlullâh ﷺ was ten years old. This is narrated on the authority of Hadrat Abû Hurayrah رضي الله عنه in Sahîh Ibn Hibbân and Dalâil Abû Nu'aim etc. [Sîrat Ibn Hishâm volume 1 page 56]

Hâfiz Muqaddasî quotes Hadrat Abû Hurayrah's Hadîth in Mukhtârah and 'Abdullâh bin Ahmad quotes the same in Zawâidu Musnad with a complete chain of narrators. 'Allâmah Zarqânî says that the chain of narrators in Zawâidu Musnad constitutes exceptionally reliable narrators. [Zarqânî volume 1 page 183]

“Narrated by ‘Abdullâh and all the narrators narrating this Hadîth are reliable. Ibn Hibbân has declared them reliable. And this Hadîth is also cited in Sahîh Muslim on the authority of Hadrat Anas رضي الله عنه. [Fathul-Bârî, chapter on the signs of prophethood in Islâm]

The third time this incident of the splitting of the chest occurred was when Rasûlullâh ﷺ was bestowed with prophethood. This is cited in Musnad Abû Dâwûd Tayâlisî page 215 and in Dâlâilu Abû Nu‘aim volume 1 page 69 on the authority of Hadrat ‘Âyeshah رضي الله عنها.

In their respective commentaries on Bukhârî, Ibn Mulaqqin⁵⁸ and Hâfiz ‘Asqalânî in Fathul-Bârî under the chapter of M‘irâj in the section dealing with the verse ‘and Allâh Ta‘âlâ communicated with Mûsâ عليه السلام’, both of them have acknowledged the authenticity of the splitting open of the chest that occurred at the time Rasûlullâh ﷺ was bestowed with prophethood. Furthermore, the fact that this incident occurred when Rasûlullâh ﷺ was being commissioned with prophethood, is additionally corroborated by a Hadîth quoted in Musnad Bazzâr on the authority of Hadrat Abû Zar Ghiffârî رضي الله عنه. ‘Allâmah Haythamî says: “This Hadîth of Abû Zar رضي الله عنه is different from another Hadîth also by Abû Zar that appears in Bukhârî under the chapter dealing with M‘irâj. This former Hadîth is narrated by reliable narrators all found in Bukhârî

⁵⁸ Hâfiz Ibn Mulaqqin’s hand-written commentary on Bukhârî is available in Âsifah library, Hyderabad, Dakkan.

except ‘Abdullâh bin ‘Uthmân Al-Kabîr who is declared reliable by Abû Hâtîm Râzî and Ibn Hibbân. However, ‘Uqailî has cast some doubt over his reliability in Hadîth.

The fourth time the incident of the splitting of the chest occurred in M’irâj. This is narrated in Bukhârî, Muslim, Tirmizî, Nasaie and other kitâbs on the authority of Hadrat Abû Zar رضي الله عنه. The Ahâdîth dealing with this are *Mutawâtir* and *Mashhûr* (successively and unanimously acknowledged).

In short, the four occasions of the splitting of Rasûlullâh ﷺ’s chest is established from authentic and reliable Ahâdîth. According to some narrations, a fifth occasion is also cited when Rasûlullâh ﷺ was twenty years old. However, the Muhaddithîn unanimously declare such narrations as unreliable.

The reality of ‘the splitting of the chest’

In Mawâhib, ‘Allâmah Qastalânî and in Sharah Mawâhib, ‘Allâmah Zarqânî writes:

“Whatever has been mentioned regarding the splitting of the chest and the withdrawal of the heart and other such paranormal occurrences have to be accepted as they are without deviating from their reality. After all, nothing is impossible before the power and influence of Allâh Ta‘âlâ. This is the view of Imâm Qurṭubî in his book Al-Mufahham. ‘Allâmah Ṭibî, Hâfiz Taurbushtî, ‘Allâmah Suyûṭî and Hâfiz ‘Asqalânî in his book Fath, also endorse this opinion favouring the splitting

of the chest in its literal sense. This is corroborated by a Hadîth that makes mention of the Sahâbah actually catching sight of a line of stitching-scars on Rasûlullâh ﷺ's chest. 'Allamah Suyûtî says: "Some contemporary ignoramuses blatantly refute the reality of the splitting of the chest and reinterpret it in a figurative sense. (Several contemporary biographers are also inclined to this view. They assert that the splitting of the chest is not in its literal sense but rather it refers to *Sharah Sadr* (metaphorical expansion of the chest). This is downright ignorance and absolutely wrong. They embrace such absurd theories because of their divine abandonment (they are not favoured with divine guidance) and because of their irrational obsession with philosophy and also because of their apathetic detachment from the knowledge of the Sunnah. May Allâh Ta'âlâ protect us all from this. Âmîn. [Zarqânî *Sharah Mawâhib* volume 6 page 24]

To sum up, *Shaqquṣ-Sadr* (the splitting of the chest) is in the literal sense of the word. Taking a metaphorical meaning of *Sharah Sadr* (metaphorical expansion of the chest), which refers to a exclusive type of knowledge is a blatant mistake. The literal splitting of the chest is a totally exclusive miracle of Rasûlullâh ﷺ whilst *Sharah Sadr* (metaphorical expansion of the chest) is not exclusive to Rasûlullâh ﷺ. From the times of Abû Bakr رضي الله عنه and 'Umar رضي الله عنه right up to these present times as well, the pious 'Ulamâ have been undergoing this divine perception of *Sharah Sadr* (metaphorical expansion of the chest). Furthermore, if the connotation of *Sharah Sadr* were taken instead of the literal splitting of the chest, what would be the meaning of the Hadîth that refers to the Sahâbah

رضي الله عنهم actually catching sight of stitch-scars on Rasûlullâh ﷺ's blessed chest? Would stitch-scars be visible if the metaphorical *Sharah Sadr* occurred? Lâ Hawla wa Lâ Quwwata Illâ Billâhil 'Aliyyil-'Azîm.

The rationale behind *Shaqquş-Sadr* (the splitting of the chest)

The very first time Rasûlullâh ﷺ was subject to the splitting of the chest in the care of Halîmah S'adiyyah, a black blotch of something was extracted from his heart. This in reality was some constituent of sin that was removed from his heart. After this extraction, his heart was washed probably to ensure that no impression of sin remains behind. Additionally, his heart was washed with ice because the intrinsic nature of sin is heat as explained by Shaikh Akbar in *Futûhât*. So, in order to douse the substance of sin, ice was used to wholly eradicate all hints of sin and transgression. This is also evident from the Holy Qurân wherein Allâh Ta'âlâ declares:

“Those who unlawfully consume the wealth of the orphans are actually consuming fire into their bellies.”

This verse clearly reveals that unlawful wealth, no matter how cool it may seem in this world, but in relation to the hereafter, its very nature is no less intense than fire. Or for instance, the nature of patience in this world is more bitter than a *hanzal*

(colocynth⁵⁹) but it would be far sweeter than honey in the hereafter. And continue applying the same logic elsewhere.

It appears in a Hadîth that Rasûlullâh ﷺ said: “Charity extinguishes sin just as water extinguishes fire.” [Aḥmad, Tirmizî on the authority of Mu’âz bin Jabal رضي الله عنه]

In yet another Hadîth it is reported: “Anger is from Shaṭân and Shayṭân was created from fire. (In other words, anger was created from fire.) And fire is doused by water. So if anyone of you is overcome with anger, he should perform Wudû.” [Abû Dâwûd]

Imâm Ghazâlî رحمه الله عليه says: “He may perform Wudû either with cold or warm (hot) water. Fire is composed of two basic properties: heat and its nature to rise. In view of its first intrinsic property, Rasûlullâh ﷺ prescribed the treatment of Wudû to combat anger. In other words, extinguish the heat of the anger with water. And to combat the second intrinsic nature of fire, i.e. to rise and flare up, Rasûlullâh ﷺ prescribed the following remedy:

“When one of you is overcome with anger whilst he is standing, he should sit down. If his anger subsides, well and good otherwise he should lie down. [Aḥmad and Tirmizî on the authority of Hadrat Abû Zar رضي الله عنه]

⁵⁹ A spongy bitter yellow fruit about the size of a lemon but speckled with green. Use: laxative. [Encarta Concise English Dictionary, Bloomsbury, 2001 edition.]

Anger triggers a sort of arrogance and pride in a person. Rasûlullâh ﷺ prescribed humility and self-abasement to combat this malady. He advised us to sit or to lie down the moment we are beset with fury. Bear in mind that you are created from the very same smattering of soil. There is no need to turn into a raging fire.

In Bukhârî, Muslim and other authentic Hadîth books it is mentioned that Rasûlullâh ﷺ would make the following Du‘â after Thanâ in Ṣalâh:

Translation: “O Allâh! Cleanse my sins with the water of snow and hail.”

In this Du‘â, Rasûlullâh ﷺ makes reference to two things; firstly, he indicated to the impurity of sins. He requested Allâh Ta‘âlâ to wash away his sins. Normally, only impurity is washed away. There is no need to cleanse an already clean item. The second detail he makes reference to in this Du‘â is the extremely high temperature of sin. This is why he requested Allâh Ta‘âlâ to douse his sins with water of snow and hail. If there was only impurity in sins without any form of heat, Rasûlullâh ﷺ would probably have requested that his sins be washed in warm water instead of ice. However, coupled with impurity, sins also comprise of heat. So together with the purification of the contamination, cooling off and smothering this heat is also required. Although the objective of purification will be realised with the usage of warm water but the objective of dousing or cooling off can only be exhaustively attained by with the usage of ice and hail water. This is why Rasûlullâh ﷺ

implored Allâh Ta‘âlâ to cleanse his sins with cold water instead of warm water. This is one of the reasons Imâm Nasaie infers from this Hadîth that the usage of cold water is more virtuous than warm water. The line of reasoning behind this is that the goal of Wudû and Ṣalâh is to extinguish the fire of sins as evident from the Hadîth of Abû Zar رضي الله عنه (relating to the remedy for anger). And in M‘ujam Tabrânî it is related on the authority of Hadrat ‘Abdullâh bin Mas‘ûd رضي الله عنه that Rasûlullâh ﷺ said: “As the hour of Ṣalâh draws closer, a caller from Allâh’s side cries out: ‘O children of Âdam! Rise and extinguish the fire you have ignited upon yourselves.’ The true believers then rise, perform Wudû and say their Ṣalâh. Allâh Ta‘âlâ then pardons their sins.”

Just as we deduce from these verses and Ahâdîth the intrinsic nature of sins contains heat, similarly, we infer from the Hadîth that the inherent nature of divine love is coolness. It appears in the Ahâdîth that Rasûlullâh ﷺ would often make the following Du‘â:

Translation: “O Allâh! Render your love for me more beloved to me than my own self, my family and more beloved to me than cold water.”

The intrinsic nature of cold water is obviously cold but the intrinsic nature of the family is also cool as evident from the following verse wherein Allâh Ta‘âlâ broaches the Du‘â of His exceptional servants thus:

Translation: “O our Lord! Grant us from our spouses and children the coolness of the eyes.” [Al-Furqân verse 74]

In other words, o Allâh! Allow me to see them in Your devotion and not in Your disobedience. This is so, because devotion to Allâh Ta‘âlâ is a source of coolness to a believer’s eye. And indisputably, only cool things can be as source of coolness for the eye. We conclude that the intrinsic nature of devotion to Allâh Ta‘âlâ is cool whilst conversely; the nature of disobedience to Allâh Ta‘âlâ is hot because disobedience is closely linked to hell-fire. This is why, Rasûlullâh ﷺ combined both family and cold water in the same Du‘â; “O Allâh! Make Your love more cherished to us than our families and cold water.” Âmin.

According to Arabic grammarians, compatibility between the *M‘atûf*⁶⁰ and *M‘atûf ‘Alayh*⁶¹ is not essential, as this is beyond the field of their subject matter. However, according to the literati, compatibility between the two is indispensable. Therefore, it would be most inconceivable for the speech of Rasûlullâh ﷺ, who was the most eloquent in language, to be bare of this compatibility between the *M‘atûf* and *M‘atûf ‘Alayh*.

Just as we deduced from the Qurânic verses and Ahâdîth that the intrinsic nature of sins is heat whilst the nature of obedience is coolness, similarly, I imagine the intrinsic nature of *Mubâhât*

⁶⁰ First of two words or clauses joined together with a conjunction.

⁶¹ Second of two words or clauses joined together with a conjunction.

(permissible things) to be perhaps moderate; neither cold nor hot. And Allâh Ta‘âlâ knows best.

The splitting of Rasûlullâh ﷺ's chest that occurred whilst he was a boy of ten was actually carried out to cleanse his heart of the matter of fun and amusement because fun and amusement makes one negligent of Allâh Ta‘âlâ.

The third time that this splitting occurred when Rasûlullâh ﷺ was bestowed with the mantle of prophethood. This was executed to prepare the heart to bear the intricacies of Wahî (divine revelation) and to withstand the spiritual knowledge of Allâh Ta‘âlâ.

The fourth occasion of this splitting of his chest took place in M‘irâj. This was carried out to ensure that Rasûlullâh ﷺ's heart withstands, amongst other things, the journey through the celestial realms, the witnessing of divine Nûr, heavenly revelations, the intimate conversation with Allâh Ta‘âlâ and so that his heart can withstand without a trace of protest, the divine speech of Allâh Ta‘âlâ.

In short, this splitting of his chest took place on a few occasions and the underlying wisdom for each occasion differed from the others. The objective of such repeated splitting was to ensure that his blessed and illuminated heart reaches the very extremities of purity and spiritual illumination. For further details, scholars may refer to Fathul-Bârî under the chapter on M‘irâj.

Why the seal after the splitting?

When the aim is to secure something, a seal is normally placed over it to ensure that whatever is within it does not fall out. For instance, a seal is affixed to a bag of jewels to ensure no precious stone rolls out. Similarly, Rasûlullâh ﷺ's heart was imbued with divine knowledge and wisdom and then a seal was affixed to an area between his shoulder blades so that nothing escapes from this priceless treasure. [Khawâtimul-Hikam page 152]

Furthermore, with the splitting of the chest, just as the inner depths of the heart was cleansed of Shaytân's portion, similarly, a seal was cast between his shoulder blades a little closer to the left in line with the heart so that the heart is well-protected against satanic whisperings and external onslaughts. This is the area from which Shaytân launches his attacks. It is reported on the authority of 'Umar bin 'Abdul 'Azîz رحمه الله عليه that a person asked Allâh Ta'âlâ to reveal to him the route Shaytân employs to launch his spiritually destructive onslaughts against the heart of a human being. Allâh Ta'âlâ revealed to him the area between the shoulder blades more towards the left in line with the heart as the entryway for Shaytân. And when the servant remembers Allâh Ta'âlâ, Shaytân promptly withdraws. [Rawḍul-Anf volume 1 page 111]

In short, just as the interior of the heart was cleansed of Shaytân's ruinous matter, so too was a seal cast onto his back to impede Shaytân's probable access even from the outside.

When was the seal cast?

According to some scholars, Rasûlullâh ﷺ was born with the seal of prophethood between his shoulder blades. The ‘Ulamâ of Banû Isrâîl identified him with this distinctive mark. However, according to others, this seal was cast only after the splitting of the chest. The former opinion is more authentic and generally preferred, as some Ahâdîth explicitly mention Rasûlullâh ﷺ being born with the seal of prophethood. Nonetheless, it wouldn’t be bizarre to maintain that the Ahâdîth that mention the seal to be cast after the splitting of the chest are actually referring to a renewal of the old casting. If this interpretation were acknowledged, all the ostensibly conflicting narrations would now be consistent with one another. [Zarqânî volume 1 page 160/163]

The phenomenon of the splitting of the chest left Halîmah exceptionally alarmed. She was anxious over Rasûlullâh ﷺ’s well being. For fear of him coming to any harm, she returned to Makkah and described to his mother what transpired. Upon hearing what happened to the child, Hadrat Âminah was in no way left panic-stricken. She then recalled the divine Barakât (blessings), Nûr and good she experienced during pregnancy right up to birth. She then affirmed: “This son of mine is destined to be a great person. Shaytân will be unable to approach this child. Calm down. There’s nothing to fret about. Nothing will harm him.”

Halîmah then returned home and Rasûlullâh ﷺ started living with his mother once again. When Rasûlullâh ﷺ was six, his

mother decided to journey to Madînah. She took him along with her. Ummu Ayman also accompanied them on this trip. She stayed at her ancestral home for month and on her return to Makkah, she passed away at a place called Abwâ and she was buried there as well. Innâ Lillâhî...[Ibid]

In the guardianship of ‘Abdul-Muttalib

Ummu Ayman returned to Makkah with Rasûlullâh ﷺ and consigned him to the care of ‘Abdul-Muttalib. ‘Abdul-Muttalib always kept Rasûlullâh ﷺ with him. Whenever ‘Abdul-Muttalib appeared in Musjidul-Harâm, a special mat would be placed in the shadow of the Baitullâh for his exclusive use. Not a soul would dare to even place a foot on this mat. Even ‘Abdul-Muttalib’s own children would sit on the fringes of this mat but Rasûlullâh ﷺ would seat himself comfortably right on the centre of the mat. His uncles would plan to steer him away from this seat but ‘Abdul-Muttalib, with unreserved affection would say: “Leave this son of mine alone. By Allâh! This child is destined to an altogether unprecedented rank of eminence.” He would then call him to sit nearby. Whenever ‘Abdul-Muttalib laid eyes upon Rasûlullâh ﷺ, he was unable to contain his utter joy.

Sirat Ibn Hishâm⁶², ‘Uyûn Al-Athar and Mustadrak Hâkim report from Kindîr bin Sa‘îd who in turn narrates that his father said: “During the era of ignorance before the advent of Islâm, I once came to Makkah to perform Hajj. I saw a person busy making Tawâf of the K‘abah whilst uttering the following couplet:

Translation: “O Allâh! Return Muḥammad, my conveyance to me,

O Lord! Return him to me and do me a great favour.”

I asked the people who this is and they replied that this is ‘Abdul-Muttalib. He had just sent his grandson in search of some lost camels. Whenever he sends his grandson on an errand, the child returns successful. On this latest errand, the young boy was taking longer than usual. This is why ‘Abdul-Muttalib, frantically restless was repeatedly reciting the above poem. A little while later, Rasûlullâh ﷺ returned with the lost camels. The moment ‘Abdul-Muttalib caught sight of him, he embraced him saying: “Son! I was dreadfully apprehensive over your well-being. Now I will never allow you to part from me.”

⁶² Hâfiz Suyûtî says that this incident is mentioned in Sirah Muḥammad bin Ishâq, Dalâilu Bayhaqî and Dalâilu Abû Nu‘aim. Abû Nu‘aim narrates the same incident from another source of narrators on the authority of Ibn ‘Abbâs رضي الله عنه. Ibn S‘ad and Ibn ‘Asâkir also narrate the same from Zuhri, Mujâhid and Nâf‘I bin Jubair. [Khaṣâṣu Kubrâ volume 1 page 81]

Hâkim says that this narration is consistent to the stringent regulations laid down by Muslim for the acceptance of a Hadîth. Hâfiz Zahabî also concedes to this opinion. [Mustadrak volume 2 page 603]

Death of ‘Abdul-Muttalib

Rasûlullâh ﷺ lived in the loving guardianship of ‘Abdul-Muttalib for a period of two years. When he turned eight, ‘Abdul-Muttalib also bid this world farewell. Depending on the differences of opinion, he passed away at the age of either eighty-two or eighty-five or ninety-five or one hundred and ten or one hundred and twenty. And he was buried in Hajûn.

Since Abû Tâlib was ‘Abdullâh’s consanguine (blood) brother, ‘Abdul-Muttalib consigned Rasûlullâh ﷺ to the charge of Abû Tâlib and he made a bequest urging him to rear him with unstinting affection and care for him with the greatest of love. [‘Uyûn Al-Athar volume 1 page 40]

Ummu Ayman says: “When ‘Abdul-Muttalib’s funeral bier was being carried along, I saw Rasûlullâh ﷺ trudging along behind his bier bitterly weeping in lamentation of his loss.” [Tabqât Ibn S‘ad volume 1 page 74-75]

Once Rasûlullâh ﷺ was asked whether he could recall the death of ‘Abdul-Muttalib. Rasûlullâh ﷺ replied: “I was eight at that time.” [Dalâilu Abî Nu‘aim volume 1 page 51]

In the guardianship of Abû Tâlib

Following the death of ‘Abdul-Muttalib, Rasûlullâh ﷺ was taken into the custody of his uncle Abû Tâlib. Rasûlullâh ﷺ was more beloved to him than his own children. He cared for him more affectionately than he cared for his own sons. Right up to his death, Abû Tâlib reared him with such unstinting love and lavish affection that as a matter of fact he wholly fulfilled the right of guardianship. Alas! In spite of this doting guardianship and loving care, he was deprived of the wealth of Islâm.

Following a severe drought in Makkah on one occasion, the people pleaded with Abû Tâlib to make Du‘â for rain. Accompanied by a substantial number of people, Abû Tâlib together with Rasûlullâh ﷺ set out for the Musjidul-Harâm. Abû Tâlib then positioned Rasûlullâh ﷺ’s back against the K‘abah and out of beseeching submissiveness; he pointed his index finger to the sky. There was not a smidgen of cloud in the sky but the moment he pointed to the sky, clouds suddenly materialized from all over the place. Within a few moments it started pouring so much so that the rivers and streams started gushing with water. It was in this context that Abû Tâlib commented:

“He (Rasûlullâh ﷺ) is a person whose illuminated face is exploited to draw rain from Allâh Ta‘âlâ,

he is a sanctuary for the orphans and a refuge for the widows.”
[Zarqânî volume 1 page 190]

The first journey to Syria and his encounter with the monk Bahîrâ⁶³

When Rasûlullâh ﷺ turned twelve, his uncle Abû Tâlib decided to travel to Syria with a trade caravan of the Quraysh. Owing to the arduous challenges of the long journey, Abû Tâlib didn't want to take him along but at the actual moment of departure, noticing signs of heartbreaking gloom and sorrow on his face, he finally relented and took him along. [Sîrat Ibn Hishâm volume 1 page 61, 'Uyûn Al-Athar volume 1 page 41]

En route to Syria, they halted at a city called Buşrâ where a Christian monk lived by the name of Jarjîs popularly known as Bahîrâ the monk. He was well acquainted with the signs of the final Prophet as mentioned in the divine books of yore. The moment this trade caravan halted before Bahîrâ's cloister and his gaze fell on Rasûlullâh ﷺ, he at once recognised him as the Prophet referred to in the previous books. Bahîrâ then grasped Rasûlullâh ﷺ's hand in his own. [Zarqânî volume 1 page 194]

⁶³ Bahîrâ is pronounced with a Fathah on the Bâ and with a Kasrah on the Hâ whilst the Yâ is Sâkin followed by a Râ Maqsûrah at the end. Some read it with a Râ Mamdûdah at the end. See Zarqânî volume 1 page 95. Note: according to some research scholars, Bahîrâ was a monotheist. He was not an idol worshipper. As for the narrations that make mention of Bahîrâ being asked to take an oath on idols like Lât and 'Uzzâ, this was merely a test of his faith.

In Jâm‘î Tirmizî (the prophethood of Rasûlullâh ﷺ volume 2 page 202) it is narrated on the authority of Abû Mûsâ Ash‘arî رضي الله عنه that once Abû Tâlib travelled with some high-ranking elders of Quraysh to Syria. A Christian priest was living in the vicinity of the area they had halted over for the night. They passed this priest on numerous occasions in the past but he never cast a glance in their direction whenever they passed through. This time though, when the trade caravan broke their journey, the monk unexpectedly emerged from his quarters, came to the caravan and started scrutinise each one of the travellers until he came to Rasûlullâh ﷺ. The moment he laid eyes on Rasûlullâh ﷺ, he grasped Rasûlullâh ﷺ by the hand and exclaimed: “This is the leader of the worlds. This is the messenger of the worlds. Allâh Ta‘âlâ will commission him as the embodiment of mercy for the peoples of the world.”

The elders of the Quraysh, quite dazed at this, asked: “How do you know this? What emboldens you to make such a claim?” The monk replied: “When you emerged from the valley of the mountain, every single boulder and tree stooped down in prostration. And trees and boulders don’t bow down to anybody but a Prophet. Furthermore, I recognise him from his seal of prophethood that is similar to an apple and appears just below his shoulder blade.

Saying this, the monk departed. And because of Rasûlullâh ﷺ, he prepared a meal for the whole caravan of travellers. When all of them turned up to eat, Rasûlullâh ﷺ was conspicuously absent. When he enquired, the monk established that Rasûlullâh ﷺ is out herding the camels. He sent for him. When Rasûlullâh ﷺ appeared, a cloud was sheltering him from the fierce rays of

the sun. As he approached his people, he noticed that they had already taken whatever available shade there was under a tree. Since there was no shade available, Rasûlullâh ﷺ sat down to one side. The moment he sat down, the tree stooped in his direction to offer him some shade. The monk remarked: "Look at this tree; how it is bending towards him." The monk then got to his feet committing the travellers by force of oath not to take the young boy with them to Rome. If they catch sight of him, the monk explained, they would identify him from his attributes and features and they would surely put him to death. Whilst pleading with them, the monk suddenly noticed a group of seven Romans coming his way diligently searching for something. The priest asked them what they searching for. They replied: "We are hunting for that messenger (whose glad tidings have been cited in the Torâh and Injîl and whom we have learnt will be travelling some time this month). We have despatched men in all directions and launched an extensive manhunt for him." The priest responded: "Okay, tell me, if the Almighty has already decreed something, is anyone able to prevent it happening?" They replied in the negative. The seven Romans thereafter pledged before Bahîrâ that they would refrain from hounding him. Furthermore, they eventually resolved to settle down with Bahîrâ because the very reason they set out for unexpectedly underwent a rapid transformation. They reckoned it to be unbecoming to return home. Hence, the decision to settle down with Bahîrâ.

Swearing an oath to the travellers, the monk then enquired who his guardian was. They pointed towards Abû Tâlib. The monk pleaded with Abû Tâlib to send him back to Makkha. Abû

Tâlib sent him back to Makkah with Abû Bakr and Bilâl. The monk also provided some bread and olive oil as provisions for the return journey.”

Imâm Tirmizî says that this Hadîth is satisfactory. Hâkim says that this Hadîth falls within the prerequisites of authenticity as laid down by Bukhârî and Muslim.

According to the narration of Bayhaqî, Bahîrâ rose to inspect Rasûlullâh ﷺ's blessed back where he noticed the seal of prophethood between his shoulder blades. And he discovered it to be exactly like how he had imagined it to be.

Imâm Bayhaqî says that this incident is well known amongst the historians. Shaikh Jalâlud-Dîn Suyûtî says: “This incident is supported by a number of similar narrations, which lends credence to its authenticity. And soon, I will present these narrations.” [Al-Khâshisu AL-Kubrâ volume 1 page 84]

Hâfiz ‘Asqalânî writes in Isâbah: “All the narrators of this Hadîth are reliable and each one of them is a narrator of Sahîh Bukhârî. ‘Abdur-Rahmân bin Ghazwân is one of the narrators in Bukhârî. The scholars of Hadîth and the Huffâz of Hadîth have declared him reliable.” Hâfiz Sakhâwî says: “I haven’t come across anyone who has condemned ‘Abdur-Rahmân as a narrator. Only a small component of this Hadîth that makes mention of sending Abû Bakr and Bilâl with him has been erroneously added on by some narrator. Therefore, we would say that this part of the Hadîth that mentions sending Abû Bakr and Bilâl is interpolated. And the interpolation of a brief text does not render the entire narration unreliable especially when

all its narrators are reliable.” [‘Uyûn Al-Athar volume 1 page 43]

And this Hadîth is also mentioned in Musnad Bazzâr but it does not mention the sending of Bilâl. Instead of the text ‘he sent Bilâl’ with him, it merely mentions ‘he sent a man with him’. [Zâd Al-Ma‘âd volume 1 page 17]

Imâm Jazrî says: “The chain of narrators of this Hadîth is reliable. All its narrators are Bukhârî’s narrators. Only the mention of Abû Bakr and Bilâl being sent with Rasûlullâh ﷺ is a delusion of one of the narrators. [Mirqât volume 5 page 472]

Hâfiz ‘Asqalânî writes in Fathul-Bârî in Kitâbut-Tafsîr: “The chain of narrators of Imâm Tirmîzî’s narration is reliable. Apparently, the source of this delusion is another Hadîth narrated by Ibn “Abbâs رضي الله عنه, which reveals that Rasûlullâh ﷺ travelled to Syria at the age of twenty. Abû Bakr رضي الله عنه also accompanied him on this journey. Abû Bakr was eighteen when he undertook this journey. They also encountered Bahîrâ the monk on this journey. Hâfiz Ibn Mandah also cites this narration but the chain of narrators of this Hadîth is weak.”

Hâfiz ‘Asqalânî writes in Isâbah: “If this second narration is accepted as authentic, then this journey to Syria would be regarded as different from the one he first undertook with his uncle Abû Tâlib. The narrator seems to have been confused with this Hadîth. Due to the striking resemblance between both incidents, the narrator erroneously includes Abû Bakr in the first incident as well. [Al-Isâbah volume 1 page 177]

In his Sîratun-Nabî, volume 1 page 131, whilst criticising the validity of this Hadîth writes: “This narration is unreliable. The final narrator, Abû Mûsâ Ash‘arî رضي الله عنه, was not present when the incident occurred.”

Bear in mind that if a Sahâbî narrates an incident in which he was not physically present, such a narration, in the jargon of the Hadîth scholars is referred to as a Mursal Hadîth. And all the Muhaddithîn unanimously declare such a Hadîth as reliable and acceptable otherwise the narrations of Hadrat ‘Âyeshah رضي الله عنها and other junior Sahâbah who were not present when the incidents transpired would have to be declared unreliable. It is sufficient for a Hadîth to be declared authentic that all its narrators right up to the Sahâbî are reliable. Whatever the Sahâbî in turn narrates will most definitely be obtained, either directly or indirectly, from Rasûlullâh ﷺ. Hâfiz Suyûtî writes in Tadrîbur-Râwî, page 71, that there are numerous such narrations in Sahîhain (Bukhârî and Muslim).

What is quite strange is that in the incident of Rasûlullâh ﷺ’s prophethood, ‘Allamah himself endorses this basic principle. Accordingly, in the footnote of his book Sîratun-Nabî volume 1 page 148, he writes: “This Hadîth has been narrated by Hadrat ‘Âyeshah رضي الله عنها. Whereas Hadrat ‘Âyeshah رضي الله عنها wasn’t even born when this incident occurred. In the terminology of the Muhaddithîn, a narration of this nature is referred to as “Mursal”. (In other words, a narrator at the top of the chain is missing.) However, a Mursal narration, according to the Muhaddithîn is accredited as an authoritative source of proof because the ultimate narrator right at the top of the chain who has been evidently left out would also be a Sahâbî.”

But I wonder why this principle slipped ‘Allâmah’s mind at this juncture in question. At this point, ‘Allâmah has been left so enthralled by the criticism of the Christians that in a passionate frenzy of analytical research he even declared Hâfiz Ibn Hajar a devotee of narrators. In other words, Allâh Ta‘âlâ forbid, like the devotees of the cross, Hâfiz Ibn Hajar is also implicated in devoting himself to the narrators. Although this devotion may be to a lesser degree, it certainly is an accusation of him being somewhat devoted. The scholars are no doubt permitted to give preference to the opinion of one Muḥaddith over another but no scholar has the right to make derogatory statements against another Muḥaddith. Respect for others and reverence to seniors is an enormous bounty of Allâh Ta‘âlâ.

Hâfiz ‘Irâqî writes in *Alfiyatus-Siyar*:

“He (Rasûlullâh ﷺ) was referred to as Al-Amîn (the trustworthy),

He travelled to Syria with his uncle until he reached Busrâ,

Where Bahîrâ, the monk caught sight,

Of something that indicated that this is the final messenger,

Muḥammad the Prophet of this Ummah.

So he apprehensively returned him at once,

For fear of the Jews discovering whom he is.

His age then was no more than twelve.”

Harbul-Fujjâr – the battle of the miscreants or sacrilegious wars

A relentless succession of wars continued to plague the Arabs for many years. Following the incident of the elephants, one of the most well known battles was known as Harbul-Fujjâr. This war erupted between the Quraysh and the Qays tribes. Initially, the Qays triumphed over the Quraysh but subsequently the Quraysh prevailed. Ultimately, the war drew to a close when both warring factions agreed to a truce. There were a few occasions when Rasûlullâh ﷺ, owing to the relentless persistence of his uncles, also participated in the battle. However, he did not actually engage in fighting.

‘Allâmah Suhailî says:

“Rasûlullâh ﷺ did not actually engage in fighting together with his uncles against the enemy even though he was old enough to fight by this time. He would merely provide his uncles with arrows they required for their bows. He did not engage in actual hostilities because this was the battle of *Fujjâr* (miscreants). [In other words, fighting erupted in the sacred months when it was regarded sacrilegious to engage in any form of hostilities.] Furthermore, all of them were disbelievers and Allâh Ta‘âlâ does not permit fighting except to raise His revered word. [Rawḍul-Anf volume 1 page 120]

Ibn Hishâm says: “Rasûlullâh ﷺ was fourteen or fifteen years old at that time.”

Muḥammad bin Ishâq says that Rasûlullâh ﷺ was twenty at that time.” [Sîrat Ibn Hishâm]

Participation in Half-Al-Fudûl

For many years the Arabs were beleaguered by a succession of relentless battles but for how long could they allow this to continue? Following the truce agreed upon after the battle of Harbul-Fujjâr, some people decided that just as bloodshed and carnage in the past was brought to an end by a pact devised by Fadl bin Fudâlah, Fadl bin Wadâ‘ah and Fudail bin Hârith thereby lending their names to this pact popularly known as Halful-Fudûl, in the same way, today there is an urgent need once again to revive this pact.

In some of his poems, Zubair bin ‘Abdul-Muttalib revisits this pact:

“Indeed, the three Fadls (Fadl bin Fudâlah, Fadl bin Wadâ‘ah and Fudail bin Hârith) all made a solemn pledge that no oppressor would be permitted to live within the valley of Makkah.

All of them also pledged that be it a neighbour or a visitor, everyone would be safe within its environs.” [Sîrat Ibn Hishâm, Rawḍul-Anf page 91]

When Harbul-Fujjâr formally drew to a close, a tremulous revival of Halful-Fudûl was launched in the sacrosanct month of Zul-Q‘adah. The first person to initiate a revitalisation of this pact was Zubair bin ‘Abdul-Muttalib. A conference was convened between the Banû Hâshim and Banû Taym in

‘Abdullâh bin Jad‘ân’s house. ‘Abdullâh also prepared a sumptuous meal for all the delegates of this conference. Amongst other things, the members pledged to assist the oppressed at all costs. Whether the oppressed is a local inhabitant or a foreign visitor, they undertook to assist him to the best of their ability. [Tabqât Ibn S‘ad volume 1 page 82]

Rasûlullâh ﷺ says: “During the launch of this accord, I was also present at ‘Abdullâh bin Jad‘ân’s house. Even if I were offered red camels in exchange of this accord, I would never accept. Now, in Islâm, if I were invited to an accord of this nature, I would definitely accept this invitation.”

This ‘Abdullâh bin Jad‘ân was a cousin of Hadrat ‘Âyeshah رضي الله عنها. (Her father’s brother’s son.) Once Hadrat ‘Âyeshah رضي الله عنها asked: “O Prophet of Allâh! ‘Abdullâh bin Jad‘ân was an extraordinarily hospitable man. He was incredibly fond of feeding the people. Will this benefit him in any way on the day of judgement?” Rasûlullâh ﷺ replied: “No! Because he fell short of saying the following Du‘â:

Translation: “O my sustainer! Pardon my sins on the day of reckoning.” [Muslim]

In other words, he did not seek forgiveness for his sins nor beg for Allâh Ta‘âlâ’s pardon at any time in his life.

Ibn Qutaibah writes in Gharîb Al-Hadîth that Rasûlullâh ﷺ said: “Whilst walking during the hot summers, I would sometimes take shelter in the shade provided by the trough (or

cooking pot) of ‘Abdullâh bin Jad‘ân.” [Rawḍul-Anf volume 1 page 92]

In other words, the trough (or cooking pot) of ‘Abdullâh bin Jad‘ân was so gigantic that a person could stand in its shade. As though this trough or pot was a specimen of “basins as large as reservoirs⁶⁴”.

Occupation of trade and the title of Amîn

Dâwûd bin Al-Ḥuṣain⁶⁵ says that the people (of Makkah) maintained that Rasûlullâh ﷺ grew up as a young man as the most dignified, the most polite, the most supportive to his neighbours, the most forbearing, the most truthful and honest and the most remote from fighting, arguing, evil and immorality. This is why his people honoured him with the title of Al-Amîn (the truthful). [Ibn S‘ad and Ibn ‘Asâkir Khaṣâiṣu Kubrâ volume 1 page 91]

‘Abdullâh bin Abû Al-Ḥamsâ رضي الله عنه says: “before prophethood, I once engaged in some trade transaction with Rasûlullâh ﷺ. I actually owed him a bit of money. I promised

⁶⁴ A reference to the Jinn constructing bowls as huge as lakes or reservoirs as mentioned in Sûrah Sabâ verse 13.

⁶⁵ Yahyâ bin Ma‘în and Nasaie have declared Dâwûd bin Al-Ḥuṣain to be reliable. He died in 135 A.H. Imam Bukhârî also narrates from him. [Khulâṣah volume? page 109]

him that I would return with it shortly but as fate would have it, I completely forgot about my promise. Only three days later I recalled my assurance to return with the money. The moment I remembered this promise, I rushed out to the previous rendezvous and found him waiting patiently there. All he said was, ‘you put me into difficulty; I have been waiting here for you for the last three days.’” [Sunan Abû Dâwûd Kitâbul-Adab]

‘Abdullâh bin Sâib⁶⁶ رضي الله عنه says: “In the era of ignorance (pre-Islâmic era), I was Rasûlullâh ﷺ’s business partner. When I came to Madînah, he asked: “Do you recognise me?” “Surely!” I replied, “Why not? You were my business partner and what an amiable partner you were. You would never dillydally nor would you squabble over anything.”

Qays bin Sâib Makhzûmî رضي الله عنه says: “I was Rasûlullâh ﷺ’s business partner in the times of ignorance. He was the most

⁶⁶ ‘Abdullâh bin Sâib was a resident of Makkah. He passed away in Makkah during the Caliphate of ‘Abdullâh bin Zubair رضي الله عنه. ‘Abdullâh bin Abbâs رضي الله عنه performed his Janâzah Ṣalâh. [Isâbah]

⁶⁷ Mujâhid was in fact the emancipated slave of this Ṣahâbî. It is reported from Mujâhid that when Qays bin Sâib turned one hundred and sixty years of age, he was unable to fast. As a result the following verse was revealed: “And upon those who are unable, is *fiḍyah* (monetary redemption) of feeding the poor.” Accordingly, during the month of Ramaḍân, Sâib bin Qays would appeal to them to feed a poor person a Ṣâ‘ (app. 3.2 kg) of grain. Abû Hâtîm says: “I assume Qays bin Sâib to be the brother of ‘Abdullâh bin Sâib رضي الله عنه.” Mujâhid relates that Qays bin Sâib would

favourable of partners. He would neither quarrel nor raise a dispute. [Isâbah Tarjumah Qays bin Sâib]

Grazing goats

Just as Rasûlullâh ﷺ grazed goats in his childhood with his foster brothers whilst in the custody of Hadrat Halimah, similarly, he grazed goats, as he grew older. Jâbir bin ‘Abdullâh رضي الله عنه narrates: “We were with Rasûlullâh ﷺ in a place called Zahrân. When we started plucking some fruit off a pîlû tree, Rasûlullâh ﷺ requested us to pick the black ones, as they are more succulent and tastier. We then asked him if he had ever grazed cattle in his life (because how would he have known this.) Rasûlullâh ﷺ replied: “There is not a single messenger who did not graze goats.” [Bukhârî Kitâbul-Aṭ‘imah]

Hadrat Abû Hurayrah رضي الله عنه reports that Rasûlullâh ﷺ said: “There was not a single prophet who did not graze goats.” The Sahâbah رضي الله عنهم asked in amazement: “Even you? O Prophet of Allâh!” Rasûlullâh ﷺ replied: “Yes, I used to also graze the goats of the people of Makkah for a few Qarârîṭ (plural of Qîrât, a coin weighing approximately 0.2 grams of silver).” [Bukhârî Kitâbul-Ijârah volume 1 page 301]

often say: “Rasûlullâh ﷺ would perform Fajr Ṣalâh when the sky was bright and Zuhr Ṣalâh after the sun reaches its zenith.” [Isâbah]

Hâfiz Torbushtî writes in his commentary of Maṣâbîḥ: “Some ceremonial academics, burdened by the belief that for a prophet to accept remuneration for grazing goats does not behove the status of prophethood, go to great pains to disprove the connotation of this Hadîth. They ludicrously claim that the word Qarârîṭ as mentioned in the above Hadîth is not the plural of Qîrât as explained but it is actually the name of a place where Rasûlullâh ﷺ grazed goats. Such a statement of these pompous academics is downright atypical and inane. Yes, to accept financial remuneration for religious works performed for the sake of Allâh Ta‘âlâ is no doubt contrary to the status of prophethood. However, to accept a wage in exchange of some labour as a source of livelihood can never be contrary to the eminence of prophethood. In fact, the earning of livelihood is a Sunnah (tradition) of all the prophets whilst *Tawakkul* (reliance on Allâh) was their conviction.

Furthermore, this was before the time of prophethood. Moreover, the assertion that Qarârîṭ is a place’s name is an extremely outlandish assertion. Nobody has ever made such an outrageous claim prior to this.

Hâfiz ‘Asqalâni says: “The most decisive opinion is that Qarârîṭ is the plural of Qîrât and not the name of a place (as alleged). The people of Makkah were certainly not acquainted with a place’s name like Qarârîṭ. Imâm Nasaî narrates on the authority of Naṣr bin Hazn that once the camel-owners and goat-owners were contending with one another when Rasûlullâh ﷺ remarked: “Mûsâ عليه السلام was commissioned as a prophet and he was a goatherd. Dâwûd عليه السلام was commissioned as a prophet and he was also a goatherd. I was

also commissioned as a prophet and I too grazed my people's goats at a place called Ajyâd." [Fathul-Bârî volume 4 page 464]

A subtle note: The Ambiyâ عليه السلام grazing goats is actually a forerunner to them tending to the flocks of their respective people. Grazing camels and goats is not as gruelling as grazing goats. Goats tend to dart off sometimes into this meadow and sometimes they scurry away into another meadow. Sometimes dashing here and sometimes running there whilst the goatherd keeps a vigilant eye on them to ensure that they don't fall prey to a prowling wolf or rapacious beast. The goatherd is anxious about keeping the flock together in trepidation of one the goats wandering away from the flock right into the mouth of a skulking wolf. All day and night, the shepherd, gripped with this concern, scurries about after them. The same state of affairs applies to the Ambiyâ عليه السلام as well. Day and night, they are ceaselessly anxious about the betterment and success of their people. Like goats and sheep, the people of the Ummah also scamper away in all directions whilst the Ambiyâ affectionately beckon them to return to them. And the anguish and heartache the Ambiyâ عليه السلام suffer due to the Ummah's spiritual apathy is borne with unshakable tolerance and dogged determination. This braces them to engage in d'awah and tabligh, irshâd and t'alîm (conveying the message and teaching) without any form of aversion or agitation. And just as the goats are grossly unaware of mortal attacks by the prowling wolves and predatory beasts, in the same way, the Ummah is utterly ignorant of the fatal assaults of the Nafs (base desires) and Shaytân. And the Ambiyâ عليه السلام are always keeping a vigilant eye on the Ummah to ensure that they are not brutally

seized by the spiritually perilous onslaughts of the Nafs and Shaytân. The anxiety the Ambiyâ عليه السلام endure for the betterment and spiritual welfare of this Ummah, the Ummah does not even bear a tenth of a tenth of this constant anxiety. The Ummah does not even realise its imminent doom and catastrophe whilst the Ambiyâ عليه السلام on the other hand, taking in the view of their spiritually bereft Ummahs, languish in suppressed anguish.

As Allâh Ta‘âlâ remarks:

“Perhaps you (O Muḥammad!) Would kill yourself (in grief) if they do not submit to embracing Îmân.” [Sûrah Shu‘arâ verse 3]

And this is why Allâh Ta‘âlâ declares:

“The prophet is closer to the believers than (they are to) their own selves.” [Sûrah Ahzâb verse 6]

According to another Qirât, the words “Wa Huwa Abbun” (and he is their spiritual father) is also inserted within this verse.

O Allâh! Shower Your immeasurable compassion and your boundless blessings upon all the Ambiyâ عليه السلام in general and particularly upon the seal of all the prophets, Muḥammad Rasûlullâh ﷺ, whose celestial words have guided us worthless souls towards the right path. Âmîn.

Second journey to Syria and his encounter with Naṣṭûrâ, the monk

Hadrat Khadijah رضي الله عنها was an exceedingly wealthy woman of one of the most noble clans of the Arabs. Due to her noble lineage and her chaste demeanour, she was titled as Tâhirah (pure) during the times of ignorance as well as the era of Islâm. [Fathul-Bârî volume 7 page 100, Zarqânî volume 1 page 199 under the chapter of Manâqib dealing with Rasûlullâh ﷺ's marriage to Khadijah رضي الله عنها and her virtues.]

When the Quraysh despatched their trade caravans, Hadrat Khadijah رضي الله عنها would also despatch her trade goods with some reliable people as a form of *Mudârabah* (business partnership). Just her goods were equal to all the goods of the Quraysh put together. When Rasûlullâh ﷺ turned twenty-five and his trustworthiness became a talk of town and when not a single person of Makkah failed to refer to him with the title of Al-Amîn, Hadrat Khadijah رضي الله عنها sent him a message requesting him to take her goods to Syria with an offer to double his share of the profits in relation to her other normal business partners. Due to the financial constraints of his uncle Abû Tâlib, Rasûlullâh ﷺ gladly accepted the offer and in the company of Hadrat Khadijah رضي الله عنها's slave, Maysarah, he set off for Syria.

When Rasûlullâh ﷺ reached Buṣrâ, he took a seat under the shade of a tree. A monk by the name of Nastûrâ lived in the vicinity of this tree. On seeing Rasûlullâh ﷺ beneath this tree, he approached him and said: "From 'Îsâ bin Maryam" ⁶⁸

⁶⁸ This part of the narrative is not in Ibn S'ad's narration. This has been related by 'Allâmah Zarqânî. One meaning of the monk's statement is what

عليه السلام right up to this present moment, besides you no other prophet has sat beneath this tree.” He then remarked to Maysarah: “He (Rasûlullâh ﷺ) has this redness in his eyes.” Maysarah responded by revealing: “Yes, this redness has never left his eyes.”

The monk exclaimed: “Yes, surely this is *the* prophet. This is the final messenger.”

Rasûlullâh ﷺ thereafter continued engaging in his trading activities. During this time, a person once started wrangling with Rasûlullâh ﷺ. The man demanded that Rasûlullâh ﷺ swear an oath on the idols of Lât and ‘Uzzâ. Rasûlullâh ﷺ very calmly replied: “I have never taken an oath on Lât and ‘Uzzâ. In fact, even if I perchance come across these idols, I try to avoid them altogether.” The man replied: “Indisputably, you are right.” In other words, you are truthful and trustworthy. The man then commented: “By Allâh! This is a man whose description and attributes our ‘Ulamâ find inscribed in their religious manuscripts.”

we mentioned above; after ‘Îsâ عليه السلام no other prophet sat beneath this tree. This meaning is cited by ‘Allâmah Suhailî in Rawḍulul-Anf. Another meaning as cited by ‘Izz bin Jamâ‘ah is, perhaps after ‘Îsâ عليه السلام, not a single person sat beneath this tree, neither as prophet nor a non-prophet. It is possible that the absence of anyone else sitting beneath the tree was also one of Rasûlullâh ﷺ’s miracles as evident from some narrations. For further details, see Zarqânî volume 1 page 198.

Maysarah says: “In the severe heat of the afternoon, I would notice two angels offering shade to Rasûlullâh ﷺ.”

As he was returning from Syria whilst the two angels were busy shading him from the fierce midday sun, Hadrat Khadijah رضي الله عنها witnessed this extraordinary scene as she was sitting in one of the upper floors of her house. She summoned the women around her to come and view this incredible spectacle as well. This took all of them by surprise. Soon after, Maysarah⁶⁹ gave her a detailed account of the strange phenomena and particulars of the journey. He then made over her goods and money to her. Due to the barakah (blessings) of Rasûlullâh ﷺ this time round, Hadrat Khadijah رضي الله عنها realized such a huge profit from this trade caravan that she had never before made such a huge profit from a single trade caravan. Hadrat Khadijah awarded Rasûlullâh ﷺ much more than the initial profit she had originally promised him. [Tabqât Ibn S‘ad volume 1 page 83, Al-Khasâ’is Al-Kubrâ volume 1 page 91, ‘Uyûn Al-Athar volume 1 page 49]

After citing this incident they write, this narration has been related by Wâqidî, Muḥammad bin Ishâq and Ibn Sakan. In other words, this narration is not only confined to Wâqidî but also narrated by Muḥammad bin Ishâq and Ibn Sakan. Wâqidî, the narrator of this Hadîth, is unanimously declared weak or

⁶⁹ It seems as though Maysarah passed away before Rasûlullâh ﷺ was commissioned as a prophet. Hâfiz ‘Asqalâni writes in Iṣâbah: “Until now, not a single authentic narration could establish the Ṣaḥâbiyyat (companionship) of Maysarah. [Zarqânî volume 1 page 198]

unreliable. Muḥammad bin Ishâq was a Tâb'î and is declared reliable by most. Imâm Aḥmad رحمه الله عليه says: “As far as I am concerned, the Aḥādīth narrated by Muḥammad bin Ishâq are Ḥasan (satisfactory).”

Although the Muhaddithîn have declared Wâqidî unreliable, not a single Ḥadīth collection is devoid of his Aḥādīth. Ḥâfiz Ibn Taymiyyah writes in Al-Maṣârim Al-Maslûl page 96: “Although Wâqidî is a weak narrator, nobody holds any objection against him being one of the most knowledgeable personages in the field of *Maghâzî* (the military expeditions of Rasûlullâh ﷺ). Imâm Shâf'î and Imâm Aḥmad bin Ḥambal also benefited from his books.”

In short, this narration is related by both Muḥammad bin Ishâq and Wâqidî. The Muhaddithîn have declared the narrations of Muḥammad bin Ishâq as reliable or at least no less than the category of Ḥasan (satisfactory) and although Waqidî's narrations are declared weak, they could unquestionably be drawn upon to corroborate Ḥasan (satisfactory) narrations.

A comprehensive study and authentication of Maysarah's incident and a brief analysis of three Imâms of Sîrat

Since the narration dealing with Maysarah (the slave of Ḥadrat Khadîjah رضي الله عنها who accompanied Rasûlullâh ﷺ to Syria) is narrated by both Muḥammad bin Ishâq and Wâqidî, both of whom were exhaustively scrutinised by the Muhaddithîn, we decided to mention a brief background of three renowned

Imâms of Sîrat and Maghâzî. They are: Mûsâ bin ‘Uqbah, Muḥammad bin Ishâq and Wâqidî. This will enable us to ascertain the proper status of the narrations cited by the Imâms of Sîrat.

Mûsâ bin ‘Uqbah

He was a resident of Madînah Munawwarah. He was a Tâbi‘î and an emancipated slave of Ḥadrat Zubair bin ‘Awwâm رضي الله عنه’s family. He is unanimously declared as a reliable narrator. Not a single Muḥaddith criticised his abilities. Imâm Mâlik, Sufyân bin ‘Uyaynah and ‘Abdullâh bin Mubârak also narrate from him. He passed away in 141 A.H. The Imâms of the six most authentic books of Ḥadîth, the Sihâḥ Sittah, also narrate Ahâdîth from him. Commenting on the Kitâbul-Maghâzî of Mûsâ bin ‘Aqabah, Imâm Mâlik رحمه الله عليه would say: “It is the most authentic of all books compiled on Maghâzî (the military expeditions of Rasûlullâh ﷺ).” However, a copy of Mûsâ bin ‘Uqbah’s Kitâbul-Maghâzî is not available today. His narrations are widely scattered in the books of our predecessors.

Muḥammad bin Ishâq

Muḥammad bin Ishâq bin Yasâr Muttallibî Madanî was also a Tâbi‘î. He was a leading scholar of Sîrat and Maghâzî. He has been declared reliable by the majority of the ‘Ulamâ. Imâm Mâlik رحمه الله عليه has criticised him. Ḥâfiz Zahabî writes in

Tazkiratul-Huffâz: “Muḥammad bin Ishâq as an individual is remarkably honest and irreproachable but his Aḥādīth are beneath the grade of authentic. Imâm Aḥmad bin Hambal considered him satisfactory in Hadīth.”

‘Alî bin Madîni says: “According to me, the Aḥādīth of Muḥammad bin Ishâq are authentic.”

Imâm Nasaî says: “He is not reliable.”

Dâr Quṭnî maintains: “He does not deserve to be trusted.”

Imâm Mâlik says: “He is a Dajjâl (liar) of the Dajjâls.”

Shu‘abah says: “He is an *Amîrul-Muminîn* (chief) in Hadīth.”

Imâm Bukhârî has accepted his Aḥādīth *T‘alîqan*⁷⁰ but not *Mawṣûlan*.

The authors of the Sunan have also accepted the narrations of Muḥammad bin Ishâq. Imâm Muslim too has indirectly accepted his narrations. Muḥammad bin Ishâq passed away in 151 A.H.

The original copy of Maghâzî Ibn Ishâq is currently nowhere to be found. However, the existing copy of Sîrat Ibn Hishâm is essentially the same as the original of Sîrat Ibn Ishâq, which was innovatively reproduced by Sîrat Ibn Hishâm.

⁷⁰ Where a Hadīth is mentioned with one or more narrators is left out in the *Sanad* whilst *Mawṣûlan* refers to a Hadīth where the entire *Sanad* is also mentioned.

The criticism levelled against Muḥammad bin Ishâq is based on two factors; firstly, he is accused of *tadlîs* (falsifying certain aspects of the Hadîth) and secondly, the incidents dealing with Khaibar, he would actually solicit the information from the Jews of Khaibar themselves.

The latter factor does not warrant such criticism. To further verify his information by making additional enquiries from the Jews is not something he has to be condemned for. This does not warrant such abrasive criticism. Yes, absolute reliance on the Jews and to utilise their narrations exclusively to establish some Shar‘î injunction is undoubtedly not acceptable. However, not a single Muslim in the world is of the opinion neither is it established that Muḥammad bin Ishâq narrates from the Jews of Khaibar like Nâf‘î and Zuhri and that he regards the Jews of Khaibar as reliable like Qâsim and ‘Aṭâ. Furthermore, even a Muslim with minimal intelligence will neither narrate a Hadîth from a non-Muslim nor regard him as reliable. Whomsoever understands this to be the case has misunderstood.

As for the accusation of *tadlîs* levelled against him, the Imâms of Hadîth unequivocally state themselves that the narrator who is guilty of *Tadlîs*⁷¹ narrates a Hadîth using the word ‘*An* (narrated from), then such a Hadîth will not be accepted. Yes, only if he uses words explicitly meaning that he heard the

⁷¹ *Tadlîs* refers to the situation where a narrator narrates a Hadîth from his Shaikh without actually hearing the said Hadîth from the Shaikh himself.

particular Hadîth from his Shaik, then only will his Hadîth be acceptable.

Wâqidî

Abû ‘Abdullâh Muḥammad bin ‘Umar bin Wâqid Al-Wâqidî Al-Madanî. He was a leading Imâm of Sîrat and Maghâzî. He was a student of Imâm Mâlik, Sufyân Thawrî, Mu’ammâr bin Râshid and Ibn Abî Zi’b. [Târikh Ibn Khallikân volume 1 page 640]

And his distinguished student Muḥammad bin S’ad, the author of the Tabqât, was also the student of Sufyân bin ‘Uyaynah. [Târikh Ibn Khallikân volume 1 page 642]

Wâqidî was born in 130 and passed away in 207 A.H. [Mîzan Al- I’tidâl volume 3 page 111]

The Muḥaddithîn have differed widely as far as their opinion of Wâqidî goes. Imâm Shâf’î and Imâm Aḥmad have declared Wâqidî a liar and his compilations as fictitious. Imâm Bukhârî and Abû Ḥâtim regard him as *Matrûkul-Ḥadîth* (one whose narrations are renounced). ‘Alî bin Madînî and Nasaie view him as a fabricator of Hadîth. However, another group of Muḥaddithîn has declared him to be weak. In other words, according to them, Wâqidî is weak but not a liar. Yahyâ bin Ma‘în says that Wâqidî is not reliable. Dâr Quṭnî says that Wâqidî has a trace of weakness in him. Another smaller group of Muḥaddithîn on the other hand, declare Wâqidî to be a

reliable narrator. Yazîd bin Hârûn says that Wâqidî is reliable. Abû ‘Ubaidah and Ibrâhîm Huzalî also pronounce him to be reliable. Darâwardî says that Wâqidî is an *Amîrul-Muminîn* (chief) in Hadîth. In the foreword of his book, ‘Uyûn Al-Athar, after listing the various conflicting opinions about Wâqidî, Hâfiz Ibn Sayyidun-Nâs gives preference to the opinions favouring Wâqidî’s reliability.

Hâfiz Ibn Hajar writes in Fathul-Bârî:

“Hâfiz Mughaltâi has acted with prejudice when coming to the defence of Wâqidî. Hâfiz Mughaltâi only cites the reports of those who declared Wâqidî to be reliable whilst completely disregarding the reports of those who accuse him of deceit and declare him weak whereas his critiques far outnumber his extollers. And to top this, his critiques far outstrip his extollers in meticulousness, proficiency and erudition. And one of the arguments they present in favour of Wâqidî’s reliability is that Imâm Shâf’ie also narrates Hadîth from him whereas Bayhaqî traces back an ascription to Imâm Shaf’ie himself who declared Wâqidî to be a liar. [Anhâus-Sakan the preface of I’lâus-Sunan page 75]

Hâfiz Ibn Hajar is of the view that when there are conflicting opinions over a narrator’s reliability and deviousness and there is a clash between his disapproval and approval, the opinion of the majority will be preferred. Therefore, the disapproval of Wâqidî will be given preference to over his reliability because the number of critiques who disapprove of him outweigh those who applaud him. Hâfiz Mughaltâi on the other hand, is of the view that when there are conflicting opinions of a narrator’s

reliability, preference should be awarded to the view favouring his reliability even though this view may be held by the minority. This is so because the people of knowledge are generally righteous and reliable. Especially a narrator who hails from the Khairul-Qurûn (best of times), his narration is not to be rejected as long as his depravity (*fisq* or vice) is confirmed. As Allâh Ta‘âlâ declares:

“And if a *fâsiq* (depraved person) appears before you with some news, verify it.” [Sûrah Hujurât verse 6]

According to another Qirât, instead of “Fatabayyanû (verify it), the verse reads “Fatathabbatû” (be cautious and prudent). In other words, if a *Fâsiq* comes to you with some information, be cautious. Avoid being rash in rejecting it altogether. This ruling of caution or verification applies to a narrator whose *Fisq* (vice) is confirmed as referred to in the aforementioned verse. Hence, additional precaution would be required if the narrator’s *Fisq* is not established at all.

On this basis we can safely assert that Hâfiz Mughaltât did not act with prejudice when discussing Wâqidî but he acted with impartiality by preferring the opinions favouring Wâqidî’s reliability without focusing on the profusion of his critiques whatsoever. In fact, he opted for the policy of the jurists. Whenever there are conflicting views of reliability and unreliability over an individual narrator, the Muḥaddithîn tend to prefer the view of the majority whilst the policy of the jurists is that if there is a conflict between a narrator’s disapproval and approval, preference will be given to the view that favours his reliability over the view that merely mentions an ambiguous

statement of criticism even though the critiques outnumber the extollers. And caution also demands that his reliability be accepted. To reject his narration outright is rather reckless.

In his commentary of Bukhârî and Hidâyah, ‘Allâmah Badrud-Dîn ‘Aynî adopts the same policy. Even Ibn Humâm, in his commentary of Hidâyah embraces this policy of preferring the opinions of reliability rather than the conflicting opinion of unreliability.

Imâm Aḥmad bin Ḥambal ⁷² رحمه الله عليه also favours this policy. As long as all the scholars of Ḥadîth do not unanimously concur about the unreliability of a narrator, Imâm Aḥmad bin Ḥambal wouldn’t skip over the Ḥadîth of such a narrator. Adopting the same policy, he quotes all the Aḥādîth from the beginning to the end in his Musnade-Aḥmad. Abû Dâwûd and Nasaie too implement this strategy in their Sunan books.

From this we deduce that Ḥâfiz Mugahlî’s declaration of Wâqidî’s reliability is based on this policy and not on grounds of prejudice. The conflicting opinions on Wâqidî that we have cited above are all mentioned in Ḥâfiz Zahabî’s book Mîzânul-I’tidâl volume 3 page 110]

⁷² Ya‘qûb says that Aḥmad revealed: “My policy as far as the narrators go is that I would not relinquish a Ḥadîth of any narrator as long as all the people of the city do not unanimously agree to rule out his Aḥādîth. [Tahzîb volume 5 page 377]

It is strange to note that these conflicting opinions about Wâqidî held by the Imâms of Hadîth are before Hâfiz Zahabî's very eyes but yet he writes at the end: "Unanimity over the unreliability of Wâqidî is firmly established." However, in the presence of such divergent views, a claim of such unanimity is inaccurate.

Hâfiz Ibn Taymiyyah writes in Al-Maṣârimul-Maslûl:

"In spite of the modest degree of unreliability of Wâqidî, no two people disagree to the fact that Wâqidî is the most educated and knowledgeable person about the details surrounding the *Maghâzî* (military expeditions) of Rasûlullâh ﷺ. In fact, Shâf'î, Aḥmad and other scholars also derive benefit from his books. [Pages 47, 74, 96]

And there is not a single book on Sîrat, *Maghâzî* or *Rijâl* (narrators as sources of information) that does not contain the narrations of Wâqidî. Fathul-Bârî and Zarqânî Sharah Mawâhib are abounding in narrations of Wâqidî. Even 'Allâmah Shiblî himself has taken extensive benefit from Wâqidî's narrations. Sîratun-Nabî (by 'Allâmah Shiblî) has cited numerous such narrations from Tabqât Ibn S'ad in which the principal narrator is Wâqidî. 'Allâmah Shiblî quotes Tabqât with reference to volume and page number as well but he conspicuously fails to mention the fact that the principal narrator in these narrations is Wâqidî, the same Wâqidî whom 'Allâmah refers to as a notorious liar, fabulist and a person of insignificant worth. And 'Allâmah Shiblî repeatedly refers to him with inconceivable words. In spite of this, when 'Allâmah cites the narrations of this "notorious liar", he rather conveniently omits his name

altogether. However, he indisputably cites the narrations of the student of this “notorious liar”. In other words, he quotes the narrations of Ibn S‘ad who is actually the student of this “liar and fabulist”.

The narrations of Wâqidî in Sîratun-Nabî

As an example, we cite a few narrations of Wâqidî as quoted in Sîratun-Nabî by ‘Allâmah Shiblî:

1. “On his deathbed, Quṣayy delegated all his responsibilities pertaining to the sacred Haram to his eldest son ‘Abd Al-Dâr.” Tabqât Ibn S‘ad volume 1 page 41, Sîratun-Nabî volume 1 page 154. ‘Allâmah quotes this Hadîth on the authority of Ibn S‘ad and this Hadîth is narrated exclusively by Wâqidî.
2. “‘Abdullâh’s estate consisted of a camel, a few goats and a bondwoman by the name of Ummu Ayman.....” Tabqât Ibn S‘ad volume 1 page 62, Sîratun-Nabî volume 1 page 58. This incident is mentioned in Tabqât also exclusively on the authority of Wâqidî. There is no other mention of a chain of narrators after Wâqidî.
3. Ibn S‘ad narrates in Tabqât volume 1 page 71 that Rasûlullâh ﷺ would often say: “I am the most eloquent from amongst you because I hail from the Quraysh tribe and my dialect is the dialect of the Banû S‘ad. Sîratun-Nabî volume 1 page 162. The narrator of this Hadîth is also Muḥammad ‘Umar Wâqidî.

4. The incident of Half Al-Fudûl as quoted in Sîratun-Nabî volume 1 page 162 with reference to Tabqât Ibn S‘ad volume 1 page 82, is also an incident narrated by Wâqidî.
5. Under the discussion of the campaign of Khaibar, ‘Allâmah Shiblî writes in Sîratun-Nabî volume 1 page 440 that before setting out on this campaign, Rasûlullâh ﷺ proclaimed: “Nobody but an enthusiastic person may depart with us for Jihâd.” He narrates this Hadîth also on the authority of Ibn S‘ad, which is ultimately narrated by Wâqidî.

Doesn’t this attitude contradict the principles of knowledge and trust? When he wishes to reject a narration, he mentions Wâqidî by name even though there may be another reliable narrator also narrating the Hadîth. And when he wishes to accept Wâqidî’s narration, he deletes Wâqidî’s name altogether and merely mentions Wâqidî’s student’s name, Ibn S‘ad and sidesteps the whole issue in silence.

Summary:

The established and most preferred opinion and closest to the truth is that Wâqidî is a weak or unreliable narrator but he is certainly not a liar or fabulist. Wâqidî’s narrations will assume the same status accorded to narrations reported by weak narrators. The basic rule governing such weak narrations is that as long as an authentic Hadîth does not contradict this weak Hadîth, the weak Hadîth will not be discarded especially if the weak Hadîth is narrated by several narrators or by means of an assortment of chains of narrators. It has been sequentially

reported that Imâm A‘zam Abû Hanîfah رحمه الله عليه said: “Even a weak Hadîth is more dear to me than the opinion of men.” Whenever Imâm A‘zam Abû Hanîfah رحمه الله عليه was confronted with an issue for which he was unable to locate an authentic Hadîth, he would give preference to a weak Hadîth in opposition to *Qiyâs* (logic). A weak Hadîth does not necessarily imply that the Hadîth is absolutely unreliable. What it implies is that one should bear in mind the weakness of the weak Hadîth and if there is a contradiction between an authentic and weak Hadîth, give preference to the authentic Hadîth. If an authentic Hadîth cannot be located, give preference to the weak Hadîth over your personal opinion because a person opinion on its own is weak and unreliable whilst the Hadîth of Rasûlullâh ﷺ on its own is not unreliable and weak. The weakness is in the chain of narrators and this weakness is only a temporary attribute (*‘Ârdî*) not a permanent constituent (*Zâit*) whilst the weakness of a personal opinion is a permanent constituent. This is why a weak Hadîth is preferred over one’s personal opinion. The elementary provisions for the acceptance of weak Hadîth are mentioned in the books dealing with fundamentals of Hadîth. Refer to these for more information on this subject.

For the moment, I have penned whatever has come to mind. And Allâh Ta‘âlâ is the most knowledgeable and his knowledge is absolute and most wise.

Hâfiz ‘Irâqî رحمه الله عليه writes the (following poem) in *Alfiyatus-Siyar*:

“He (Rasûlullâh ﷺ) thereafter left for Syria with Maysarah,

In a trade caravan with some goods from Khadîjah,
 Well before he was wedded to her,
 He reached Buşrâ and he engaged in trade and accomplished
 whatever they both desired,
 Maysarah witnessed some extraordinary occurrences,
 And other talents he was bestowed with,
 He returned to relate these to Sayyidah Khadîjah, the noble, the
 chaste,
 She wanted to marry him so she proposed to Muḥammad,
 Oh! What a blessed proposal this turned out to be,
 He married her when he was a man of twenty-five.

Notes

1. From the aforementioned Hadîth it appears that it is possible for some people to witness the physical presence of the angels as Maysarah caught sight of the angels offering shade to Rasûlullâh ﷺ. [Zarqânî volume 1 page 199] Furthermore, the sighting of the angels by Hadrat Maryam is mentioned in the holy Qurân whilst the sighting of Hadrat Hâjirah is mentioned in Sahîh Bukhârî under the chapter of Al-Ambiyâ. The sighting of Kirâman-Kâtibîn by Hadrat ‘Imrân bin Huṣain is quoted in Iṣâbah.
2. On the basis of a number of narrations we ascertained that a cloud would offer shade to Rasûlullâh ﷺ. For

instance, Hadrat Halîmah S'adiyyah and her children witnessed this spectacle and on his first journey to Syria, Bahîrâ the monk also witnessed this shade of the cloud and he pointed it out to the others as well. We previously mentioned this Hadîth with reference to Tirmizî on the authority of Hadrat Abû Mûsâ رضي الله عنه.

In Qasîda Hamziyyah, 'Allâmah Ibn Hajar Makkî says: "Tirmizî's narration is the most authentic on this subject. As Ghirr bin Jamâ'ah says that he who claims that the Hadîth dealing with a cloud providing shade for Rasûlullâh ﷺ is not an acceptable Hadîth according to the Muḥaddithîn, such a claim is utterly false. Yes, what is true (as mentioned by Hâfiz Sakhâwî) is that this shade provided by the cloud was not perpetual. It was irregular. For instance, it appears in another Hadîth that during the journey of migration when the intense heat was beating down upon Rasûlullâh ﷺ, Hadrat Abû Bakr رضي الله عنه shaded him from the burning sun with a sheet he held over him. Similarly, in Ji'irrânah, Rasûlullâh ﷺ was shielded from the burning sun with a piece of cloth. The Sahâbah say that whenever they passed a tree offering good shade, they would sacrifice the shade for Rasûlullâh ﷺ." [Zarqânî volume 1 page 148]

Marriage to Hadrat Khudaijah

According to the narration of Ibn Ishâq, Hadrat Khadîjah رضي الله عنها, after listening to Maysarah's account of his travels

including Bahîrâ the monk's statement and the spectacle of the angels providing shade etc., went to Waraqah bin Nawfal and conveyed the details of these miraculous events to him. Waraqah remarked: "Khadîjah! If these incidents are true, then most certainly Muḥammad is the prophet of this Ummah. I am well aware that this Ummah is patiently waiting to be graced by a prophet whose advent is imminent." [ʿUyûn Al-Athar volume 1 page 51]

On hearing about these miraculous events, Ḥadrat Khadîjah رضي الله عنها developed a longing to be wedded to Rasûlullâh ﷺ. As a result, two months and twenty-five days after his arrival from the Syrian trade journey, she sent a proposal to Rasûlullâh ﷺ. Acting on the advice of his uncle, Rasûlullâh ﷺ accepted this proposal. On the predetermined date of the Nikâḥ, together with his uncles Abû Tâlib and Ḥamzah and a few other chieftains of the family, Rasûlullâh ﷺ set out for Ḥadrat Khadîjah رضي الله عنها's residence. According to Mubarrad, Ḥadrat Khadîjah رضي الله عنها's father had already passed away before the battle of Fajjâr. Her uncle 'Amar bin Asad was present at her Nikâḥ. Some are of the opinion that her father Khuwaylid was also in attendance. 'Allamah Suhailî says that Mubarrad's opinion is most authentic (that he had already passed away before the Nikâḥ). And this is also narrated from Jubair bin Mu'tim, Ibn 'Abbâs and 'Āishah رضي الله عنهم. [Rawḍ Al-Anf volume 1 page 122]

Abû Tâlib recited the Khuṭbah of Nikâḥ, the closing words of which were:

“Muḥammad is a young man who, if weighed against any other youngster from the Quraysh, Muḥammad will outweigh the other in nobility, eminence, intellect and graciousness. He may be lacking in wealth but wealth is after all a passing shadow and a trust to be ultimately surrendered. He is interested in getting married to Khadîjah bint Khuwailid and she also cherishes the same interest.” [Rawḍ Al-Anf volume 1 page 122]

At the time of this blessed Nikâḥ, Rasûlullâh ﷺ was twenty-five years old whilst Ḥaḍrat Khadîjah رضي الله عنها was forty. The Mahr (dowry) was fixed at twenty camels. According to Sîrat Ibn Hishâm and Ḥâfiz Abû Bishr Dawlâmî, the stipulated Mahr (dowry) was twelve and half awqiyah of silver. Each wuqiyah is equivalent to forty Dirhams. Hence, the total dowry was five hundred Dirhams. [Zarqânî volume 1 page 202]

This was Rasûlullâh ﷺ's first Nikâḥ whilst it was Ḥaḍrat Khadîjah رضي الله عنها's third. We will, Inshâ Allâh Ta'âlâ, discuss this in more detail in the chapter dealing with the Azwâje-Muṭahharât (the blessed wives of Rasûlullâh ﷺ).

The renovation of the K'abah and Rasûlullâh ﷺ's arbitration

From the very inception of this universe, the K'abah was reconstructed five times. The first time it was constructed by Ḥaḍrat Âdam عليه السلام. According to Dalâilu Bayhaqî, 'Abdullâh bin 'Amr bin 'Âṣ reports that Rasûlullâh ﷺ said:

“Allâh Ta‘âlâ delegated Hadrat Jibraîl عليه السلام to command Hadrat Âdam عليه السلام to erect the K‘abah. When he completed the building, he was instructed to walk around the house (ṭawâf). He was also informed: “You are the first man and this is the first house erected for the devotion of Allâh Ta‘âlâ.” [Fathul-Bârî volume 6 page 285]

According to Kitâbul-Ambiyâ under the chapter dealing with the verse “and Allâh assumed Ibrâhîm as a close friend”, Fathul-Bârî says: “When the deluge of Nuh عليه السلام struck, no sign of the K‘abah was left behind. Ibrâhîm عليه السلام was commanded to reconstruct the K‘abah. There was no trace of even the foundation left behind. Hadrat Jibraîl عليه السلام came and retraced the markings of the original foundation. Subsequently, Hadrat Ibrâhîm عليه السلام with the wholehearted assistance of Hadrat Ismâ‘îl عليه السلام launched the process of reconstructing the holy Kabah. A detailed account of this incident is mentioned in the Holy Qurân. For further details, refer to Fathul-Bârî Kitâbul-Ambiyâ under the chapter dealing with the verse “and Allâh assumed Ibrâhîm as a close friend”, Tafsîr Ibn Kathîr and Tafsîr Ibn Jarîr. [Fathul-Bârî volume 6 page 284-292]

The third occasion the K‘abah underwent reconstruction was just before prophethood when Rasûlullâh ﷺ was thirty-five and the Quraysh decided to reconstruct the K‘abah. The original structure erected by Hadrat Ibrâhîm عليه السلام was roofless whilst the walls were not actually very high. The walls were just above the average height of man. Approximately nine hands in height. Over the passage of time, the structure fell into

disrepair. And due to it lying on low ground rainwater would often find its way into the structure itself. This is why the Quraysh decided to demolish the original structure and rebuild it afresh. When all the Qurayshî leaders unanimously agreed to demolish the K‘abah and rebuild it, Abû Wahab bin ‘Amr Makhzûmî, Rasûlullâh ﷺ’s father’s mother’s brother, addressed the Quraysh thus: “Bear in mind that whatever we propose to spend in the reconstruction of the K‘abah should be from halâl sources. The income derived from adultery, theft and usury should not be applied to this sacred mission. Only exclusively halâl wealth should be utilised in its construction. Allâh Ta‘âlâ is pure and he only approves of pure. In the erection of this structure, employ your purely halâl wealth.” And with the reasoning that not a single person be deprived of this noble assignment of reconstructing the K‘abah, the reconstruction was divided over the various clans in such a manner that the responsibility of each phase or element of the K‘abah was consigned to a different clan. Each and every tribe or clan was assigned a particular task or portion in the reconstruction process.

The portion towards the door was assigned to Banû ‘Abdu Manâf and Banû Zuhrah. The area between the Hajare-Aswad and Rukne-Yamânî was allocated to Banû Makhzûm and other Qurayhsî clans. The rear of the structure was allocated to Banû Jamh and Banû Sahm whilst the Hafîm section was given over to Banû ‘Abd Al-Dâr bin Quṣayy and Banû Sad. During the course of restoration, the Quraysh got word of a merchant ship that was recently wrecked in the port of Jeddah. On hearing this, Walîd bin Mughhîrah immediately set off for Jeddah and

managed procuring the timber of this ruined vessel for the roof of the K‘abah. Amongst the crewmembers of this vessel was a Roman mason (or carpenter) by the name of Bâqûm. Walîd bin Mughîrah also took him along to assist in the reconstruction. Hâfiz says in Iṣābah volume 1 page 137 that the narrators of this are reliable.

After these initial stages of groundwork, when it came to the actual moment of demolition of the original structure, not a soul had the courage to initiate the tearing down of the first brick. In the end, Walîd bin Mughîrah, wielding a shovel, proclaimed before Allâh Ta‘âlâ:

“O Allâh! Our intentions are nothing but good.” In other words, Allâh Ta‘âlâ forbid, we harbour absolutely no evil intention in razing the K‘abah. Saying this, he commenced demolishing the K‘abah in the region of Hajare-Aswad and Rukn Yamânî. The people of Makkah decided to hold back until the forthcoming night to ascertain if Walîd is struck by any divine punishment. If any form of divine reprisal assails him, we will restore the house of Allâh Ta‘âlâ to what it was otherwise we will all assist Walîd in demolishing the present structure. The next morning found Walîd hail and hearty wielding a shovel into the Haram area. People interpreted his safety as an indication of Allâh Ta‘âlâ’s pleasure thereby bolstering their courage even further. All of them then earnestly embarked on this task of demolishing the K‘abah. They continued digging right down until the original foundation laid by Hadrat Ibrâhîm عليه السلام became visible. When one Qurayshî delivered a blow to the Ibrâhîmî foundation, a terrible explosion rocked the city of Makkah. At once, they discontinued digging further and started

their construction on the same original foundation. As per the preceding division, each tribe amassed their respective stones and started to rebuild their allotted portion of the K‘abah. Now when the building reached completion and the crucial moment of placing the Hajare-Aswad (black stone) surfaced, intensely violent disputes broke out between all interested parties. Swords were unsheathed and the people became fervently determined to go to war and kill one another to acquire this noble credit of raising the stone to its place. After a few days of palpable tension and no lasting solution in sight, Abû Umayyah bin Mughîrah Makhzûmî, one of the eldest members of the Quraysh, submitted the opinion that the decision to raise the stone should be conferred upon the first person that enters the doors of the Haram the next morning. All parties expressed their approval to this proposal. The next morning, when they reached the Haram, they saw none other than Muḥammad Rasûlullâh ﷺ as the first entrant of the Haram that morning. The moment they caught sight of him, with one voice they spontaneously proclaimed:

“This is Muḥammad, the trustworthy. We are mighty pleased with him as arbiter. This is after all Muḥammad, the trustworthy.”

Rasûlullâh ﷺ asked for a sheet and placing the black stone onto it, he directed: “The chief of each tribe should grasp the ends of the sheet so that none of the tribes are deprived of this grand opportunity. All of them wholeheartedly approved of this proposal and each leader grasped a side of the sheet and hoisted it to the vicinity the black stone was to be placed. Rasûlullâh ﷺ then went forward and with his blessed hands raised the stone

and placed it in its proper place. [Sîrat Ibn Hishâm volume 1 page 65, Rawḍ Al-Anf volume 1 page 127, Târikh Ṭabrî volume 2 page 200, Zarqânî volume 1 pages 203-206]

The fourth time the K‘abah was reconstructed was during the Caliphate of Ḥadrat ‘Abdullâh bin Zubair رضي الله عنه. The entire structure was razed to the ground and reconstructed anew.

And finally, on the fifth occasion, it was reconstructed by Ḥajjâj bin Yûsuf, the same Ḥajjâj who does not have a counterpart in oppression, persecution and abuse. For further details refer to the books of history.

Ḥâfiz ‘Irâqî cites the following Arabic poem in his book Alfiyatus-Siyar:

“And when the Quraysh resolved to rebuild the house,
Hostilities erupted amongst them until they halted its construction.
The focal point of their contention was who will be privileged,
To place the black stone on its original location.
When he (Rasûlullâh ﷺ) appeared and they all exclaimed,
If Muḥammad, the trusted, places the stone.
He positioned it on a sheet and instructed each tribal leader,
To raise the sheet and they all hoisted it together.
The trusted one then entrusted the stone to its rightful place,

As a consequence, all of them were pleased with what transpired.”

His divine aversion to pagan customs

Although the prophets and messengers are not regarded as prophets before they are commissioned with the mantle of prophethood, they unquestionably qualified as saints and staunchly pious people. And they are so saintly and pious that the greatest of Awliyâ can't even be compared to them in the vein of a droplet compared to an ocean or a speck compared to the dazzling sun. in regard to Hadrat Ibrâhîm عليه السلام Allâh Ta'âlâ declares: “And We had awarded Ibrâhîm his guidance before (this) and We were well-acquainted with him.” And the entire incident of Hadrat Yûsuf عليه السلام and particularly the verse wherein he beseeches Allâh Ta'âlâ to deflect the evil plot of the women, also points towards this fact. Furthermore, the Qurânic verse wherein Allâh Ta'âlâ announces in favour of Hadrat Yahyâ عليه السلام: “And We awarded him wisdom while he was yet a child” also reveals that the Ambiyâ عليه السلام had scaled the pinnacles of saintliness and righteousness well before they were awarded the mantle of prophethood. Similarly, right from the very onset, Rasûlullâh ﷺ remained absolutely detached from polytheism, idolatry and other forms of polytheistic traditions. Ibn Hishâm further explains this in the following words:

“Rasûlullâh ﷺ grew up in the protection and security of Allâh Ta‘âlâ, effectively shielded against all the filth of the paganism because Allâh Ta‘âlâ had already decreed that he is to be privileged with prophethood and eminence. As he grew into a young man, he excelled his people in every form of honour. He surpassed them all in dignity, character, lineage, forbearance, integrity, honesty and truthfulness. He kept a great distance away from evil and immorality and due to the accumulation of a number of divine attributes within him; he secured the title of Al-Amîn from his people.” [Sîrat Ibn Hishâm volume 1 page 62]

It is reported from Hadrat ‘Alî رضي الله عنه that Rasûlullâh ﷺ was once asked if he ever worshiped an idol. He replied in the negative. He was then asked if he ever consumed wine. Rasûlullâh ﷺ again replied in the negative and remarked: “I always considered such deeds to be Kufr even though I possessed no knowledge of Îmân and the Qurân. [Abû Nu‘aim, Ibn ‘Asâkir]

Musnade-Ahmad reports that Hadrat ‘Urwah bin Zubair رضي الله عنه relates that the neighbour of Hadrat Khadîjah رضي الله عنها narrates that she heard Rasûlullâh ﷺ declaring to Hadrat Khadîjah رضي الله عنها: “By Allâh! I will never ever worship Lât. By Allâh! I will never ever worship ‘Uzzâ.” [Al-Khaṣāṣu Al-Kubrâ volume 1 page 90]

Zaid bin Hârithah رضي الله عنه narrates: “During the era of ignorance, the polytheists would reverentially stroke the stone idols of Isâf and Nâilah whenever they performed ṭawâf of the K‘abah. Once I accompanied Rasûlullâh ﷺ in performing the

tawâf of the Baitullâh. As we passed these idols, I devotedly lay a hand on them. Rasûlullâh ﷺ forbade me from doing this. I thought to myself, what harm can there be in touching stone. So I stroked them again. A bit more crisply, he prohibited me again reminding me of the previous prohibition. By Allâh! From that day on, I have never touched a single stone idol right up to the time when Allâh Ta‘âlâ bestowed his prophethood upon Rasûlullâh ﷺ and revealed his divine speech upon him.” This narration is cited in Mustadra Hâkim, Dalâilu Abî Nu‘aim and Dalâilu Bayhaqî. Hâkim acknowledges this Hadîth to be authentic.

It is reported from Hadrat ‘Alî رضي الله عنه that he heard Rasûlullâh ﷺ saying: “The notion of participating in any of these pagan rituals or customs had never crossed my mind except on two occasions when Allâh Ta‘âlâ safeguarded me from their evils. One night, I told my companion who usually grazed goats with us to keep an eye on the animals as I wished to go to Makkah to entertain myself with a bit of storytelling. As I entered Makkah, I was confronted with the resonance of music. Upon enquiry I learnt that so and so is getting married. I also joined the ceremony but the moment I sat down, I was overcome with sleep. What's more, Allâh Ta‘âlâ sealed my ears against the music and I dozed off utterly unaware of my surroundings. By Allâh! Only the intensity of the sun beating down on my face the next morning jolted me awake. I returned to my companion only to be asked what I saw. I replied that I saw absolutely nothing. I then related my incident of falling off to sleep.”

The next night, Rasûlullâh ﷺ again decided to join in the festivities but he fell asleep yet again. Rasûlullâh ﷺ says: “By Allâh! After this occasion I never thought of indulging in any form of such Jâhiliyyah customs until Allâh Ta‘âlâ bestowed upon me His divine gift of prophethood.” This Hadîth is cited in Musnade-Bazzâr, Musnade Ishâq bin Râhwayh etc. Hâfiz Ibn Hajar says that the chain of narrators of this Hadîth is successive and satisfactory. All the narrators of this Hadîth are reliable.

Bukhârî and Muslim narrate on the authority of Hadrat Jâbir رضي الله عنه that during the reconstruction of the K‘abah, Rasûlullâh ﷺ also joined the people in hauling boulders to the site. His uncle Hadrat ‘Abbâs رضي الله عنه advised him: “Son! Undo up you lower garment and throw it over your shoulder so that you may be safe from the constant chafing caused by the boulders. On the advice of his uncle, he was about to undo his lower garment when he suddenly fell unconscious. He was never seen naked after this incident.”

According to Abû Tufail, a mysterious voice cautioned Rasûlullâh ﷺ thus: “O Muḥammad! Safeguard your private part.” This was the first time Rasûlullâh ﷺ heard this mysterious voice.

This narration of Abû Tufail is cited in Dalâilu Abû Nu‘aim, Dalâilu Bayhaqî and Mustadrak Hâkim. Hâkim says that this Hadîth is authentic. [Al-Khaṣâṣu Al-Kubrâ volume 1 page 88]

According to the narration of Ibn ‘Abbâs رضي الله عنه, Abû Tâlib asked Rasûlullâh ﷺ what transpired. He replied: “A white-

claded person appeared before me and cautioned me to conceal my private parts.”

Hâkim says that this Hadîth is also authentic. This Hadîth is extracted by Ibn S‘ad, Ibn ‘Adî and Hâkim and he declares this Hadîth to be authentic. It is also extracted by Abû Nu‘aim on the authority of ‘Ikramah from Ibn ‘Abbâs رضي الله عنه. [Ibid]

On one occasion, the Quraysh place some food before Rasûlullâh ﷺ. Zaid bin ‘Amr bin Nufail was also present in this gathering. Rasûlullâh ﷺ refused to partake of this meal. Subsequently, Zaid also declined to eat this food saying: “I refuse to consume an animal slaughtered on the name of anyone other than Allâh Ta‘âlâ. I will not partake of food dedicated to a deity. I will only consume food upon which the name of Allâh Ta‘âlâ is taken exclusively.” Zaid bin ‘Amr bin Nufail would often chide the Quraysh thus: “Allâh Ta‘âlâ created the goat and Allâh Ta‘âlâ Himself produced the grass for it to graze on. Then why do you slaughter the goat upon the name of someone other than Allâh Ta‘âlâ?” [Fathul-Bârî volume 7 page 108 the Hadîth of Zaid bin ‘Amr bin Nufail]

Zaid bin ‘Amr bin Nufail was the cousin (father’s brother’s son) of Hadrat ‘Umar رضي الله عنه. He was the father of Sa‘îd bin Zaid, one of the ‘Asharah Mubasharah (the ten companions conferred with glad tidings of Jannah). He was utterly revolted by idolatry and was in perpetual pursuit of the true religion. He passed away five years prior to prophethood whilst the K‘abah was undergoing reconstruction. For further details see Fathul-Bârî volume 1 page 108 – 110 under the chapter dealing with the Hadîth of Zaid bin ‘Amr bin Nufail, Al-Isâbah volume 1

page 569 under the subtitle Zaid bin ‘Amr bin Nufail and Tabqât Ibn S‘ad volume 1 page 105 under the chapter dealing with the signs of prophethood before its advent.

The inception⁷³ of divine revelation and glad tidings of prophethood

As flawlessly attested to by the aforementioned narrations, the Ambiyâ even before they are appointed as Allâh Ta‘âlâ’s messengers, are absolutely untainted by the filth of kufr and shirk (disbelief and polytheism) and they are extraordinarily clean of every from of evil and immorality. From the very outset, their blessed hearts are brimming with Tauhîd (the belief in the unity of Allâh Ta‘âlâ), fear and divine recognition of Allâh Ta‘âlâ. How is it ever possible that those personages who are about to be commissioned by Allâh Ta‘âlâ as his chosen servants to stamp out Kufr and Shirk and to purge the world of evil and immorality ever be soiled themselves by the filth of such evil before they are bestowed with this mantle of prophethood and privileged status? Allâh Ta‘âlâ forbid! This is by all odds impossible. Although the Ambiyâ are not appointed

⁷³ The inception of divine revelation refers to the commencement of prophethood. In other words, the manner in which prophethood was initiated and the glad tidings heralding the dawn of prophethood. Put differently, this chapter does not actually deal with prophethood itself but it deals with issues portending the imminence of prophethood.

as messengers before they are actually invested with the mantle of prophethood, they are irrefutably Awliyâ and ‘Urafâ (saints who recognise the majesty of Allâh Ta‘âlâ). They are not new to the divine attributes of Allâh Ta‘âlâ. Neither are they deceived by the divine attributes of Allâh Ta‘âlâ at any given time nor are they thrown into any form of doubt.

Allâh Ta‘âlâ reveals:

“And We awarded Ibrâhîm (according to his capability) his *Rushd* (guidance) before (this) and We were well aware of his capability beforehand. [Sûrah Ambiyâ]

Now we will have to establish the meaning of *Rushd* as mentioned in the above verse and the connotation of Râshid and Rashîd. The following verse of Sûrah Hujurât guides us to this meaning:

“And remember that indeed amongst you is the Rasûl of Allâh. (Hypothetically speaking) if he has to comply with you in a number of your affairs, you would surely land into difficulty but Allâh (has protected you from this difficulty) by endearing to you this faith (Îmân) and by beautifying it in your hearts and Allâh has made you abhor disbelief, immorality and disobedience. Such people (whose hearts are infused with the love of Îmân and obedience and whose hearts are loath to incline towards disbelief and sin) are the *Rashidîn* (rightly-guided). (This is) a grace from Allâh and a blessing. And Allâh is all-knowing, all-wise.” [Sûrah Hujurât verse 7-8]

From this verse it clearly appears that the infusion of love for Îmân and obedience to Allâh Ta‘âlâ and the infusion of hatred towards disbelief, immorality and disobedience is referred to as

Rushd (guidance). And this *Rushd* was awarded to Ibrâhîm عليه السلام from the very outset as evident from the aforementioned verse of Sûrah Ambiyâ. And the word *Rushd* in the Arabic language is used in contrast to *Dalâlah* (misguidance) As Allâh Ta‘âlâ says: “Verily guidance is distinctly laid bare from misguidance.” This clearly reveals that Ibrâhîm عليه السلام was on the path of guidance from the very outset. Allâh Ta‘âlâ forbid, he was not misguided or gone astray. Ibrâhîm عليه السلام’s utterance of “this is my lord” after he witnessed the stars, moon and sun has deceptively led some compilers⁷⁴ to believe that Ibrâhîm عليه السلام was in doubt and

⁷⁴ ‘Allâmah Shiblî writes in *Sîratun-Nabî* volume 1 page 187 pocket edition: “Before prophethood, Ibrâhîm عليه السلام observed the stars and because he caught sight of a flicker of divine luminescence, he was thrown into deception. When the moon came into sight, he was misled even more and even more so by the emergence of the sun. However, when they all disappeared from sight, he spontaneously declared: ‘I do not like those that set.’”

‘Allâmah Shiblî’s observation that Ibrâhîm عليه السلام was deceived in this regard is downright flawed. Allâh Ta‘âlâ forbid, the Ambiyâ are never deceived when it comes to the divine attributes of Allâh Ta‘âlâ. Furthermore, Ibrâhîm عليه السلام enjoys a distinctive status amongst all the Ambiyâ and messengers. Allâh Ta‘âlâ revealed the realms of the skies and earth to him and rendered him from amongst the *Mûqinîn* (incontrovertible believer). He was well aware that the sun, moon and stars are all subservient to the divine will of Allâh Ta‘âlâ. Allâh Ta‘âlâ forbid! *Hadrat* Ibrâhîm عليه السلام was not confused or left in the dark about the attributes of Allâh

this doubt vanished with the setting of the sun. Allâh Ta'âlâ forbid! From the very outset, Ibrâhim عليه السلام believed the sun and moon to be an inferior creation of Allâh Ta'âlâ. Since his people were spellbound by the fallacy of astrology, in order to eliminate this fallacious belief, he asked them: "Strictly hypothetically speaking, assuming these stars are my lord according to your beliefs, just wait for them to fade away. Their vanishing nature in itself will prove to you their temporal and transient reality." In a similar vein, he went on to explain to them the ephemeral nature of the sun and moon because these star worshippers believed that after sunset, the stars do not possess the effect that they enjoyed at sunrise. He wished to demonstrate to them that if these stars were your lords, its efficacy wouldn't have suffered such a radical transformation and they wouldn't be subject to such limitations because Allâh Ta'âlâ's being and attributes are not affected by any transformation or limitations. Hadrat Ibrâhim عليه السلام's discussion with his people from beginning to end was more of a debate than a conversation. This is evident from the verses succeeding these verses wherein Allâh Ta'âlâ says: "And his people disputed with him. And he said: "Do you dispute with me concerning Allâh whereas He has guided me." And the verse: "And that was our argument (or proof) We had awarded

Ta'âlâ. 'Allâmah himself is confused by the tenets of Islâm and deluded by the translations of the Arabic texts. Persian Couplet: 'When confronted with a person of limited intelligence, you should less with him and merely make Salâm with him and move on.'

to Ibrâhim against his people.” These verses undeniably confirm that his remarks about the stars, sun and moon revolved around a debate he had with his people and these statements were the arguments Allâh Ta‘âlâ had instilled within his heart for this debate. In short, this was a debate and not his personal dilemma. What did Hadrat Ibrâhim عليه السلام not notice the sun and moon prior to this occasion?

Furthermore, Bukhârî, Mulsim and other authentic Hadîth books mention the following Hadîth:

“Every child is born with the nature (of Islâm) but his parents turn him into a Jew, a Christian or a Zoroastrian.”

The Hadîth does not mention his parents turning him into a Muslim because he is naturally born a Muslim. And according to the narration of Muslim, ‘Iyâd bin Hammâd says that Rasûlullâh ﷺ said: “Allâh Ta‘âlâ proclaims: “I have created my servants as Hunafâ (plural of Hanîf, meaning true believer).”

Since every child is born a Hanîf and a natural Muslim, this logically concludes that the leader of the Ambiyâ, the Imâm of the Hunafâ, the epitome of the monotheists and the paradigm of those who shun polytheism and disbelief should be a Hanîf and Rashîd (true believer and rightly-guided) of a greater magnitude than the others. His nature should be much more untarnished and his disposition much more upright. In many verse of the Qurân, Rasûlullâh ﷺ has been instructed to conform to the creed of Ibrâhîm, the Hanîf. For instance: “Then we revealed unto him to adhere to the creed of Ibrâhîm, the Hanîf and he was not of the polytheists.” [Sûrah Al-Nahl verse 123]

Allâh Ta‘âlâ says: “Say (O Muḥammad!) Indeed my Lord has guided me towards the straight path, a straight religion, the creed of Ibrâhîm, the Hanîf (true Islâmic monotheism) and he was not of the polytheists.” [Sûrah Al-An‘âm verse 161]

For further details, see the Tafsîr of Imâm Hâfiz ‘Imâdud-Dîn Ibn Kathîr رحمه الله عليه.

During the pre-Islâmic era of ignorance, when the gloom of disbelief and polytheism had enshrouded every quarter, even in these times of spiritual darkness, people like Zaid bin ‘Amr bin Nufail, Waraqah bin Nawfal and other such monotheists and Hunafâ entertained robust sentiments of Tauḥîd (unity of Allâh Ta‘âlâ) within their hearts. If this spiritual illumination of Tauḥîd was not a reflection of the Tauḥîd of Ibrâhîm عليه السلام, then what was it? What, Allâh Ta‘âlâ forbid, the nature of Zaid and Waraqah was more sound and flawless than the nature of Ibrâhîm عليه السلام?

Qâdî ‘Ayâd رحمه الله عليه writes in Shifâ:

“Bear in mind, O reader, - may Allâh Ta‘âlâ bestow upon you and I His divine guidance - that anything associated with the Tauḥîd of Allâh Ta‘âlâ, His recognition, Îmân and Wahî (divine revelation) is intimately and extensively known to the Ambiyâ عليهم السلام. The knowledge of the Ambiyâ regarding the Being and attributes of Allâh Ta‘âlâ is indisputably positive. Allâh Ta‘âlâ forbid, neither are they oblivious to such matters nor do they entertain any doubts about this. And they are exclusively pure of everything that is contrary to this divine recognition and absolute faith. The Muslims are unanimous over this. Furthermore, on the grounds of irrefutable proof and

unambiguous evidence it has been established that there is no room whatsoever for any flaws in the beliefs of the Ambiyâ عليهم السلام. [Shifâ Qâdî 'Iyâd volume 2 page 88]

Summary:

In short, the sacred souls of the Ambiyâ عليهم السلام are free of all forms of polytheism, disbelief, evil and immorality. They are *Rashîd* and *Hanîf* (well-guided and truly faithful) from the very outset. They are by nature aloof and averse to every form of evil. As *Hadrat Shaddâd bin Aws* رضي الله عنه relates that *Rasûlullâh* ﷺ said: "From the time I was still growing up, I harboured an intense aversion to idol worship and poetry." [Kanzul-'Ummâl volume 6 page 305 on the authority of Abû Y'âlâ and Abû Nu'aim.]

It is imperative for a messenger to be an embodiment of truth. His speech, actions, intention and resolve should not contain an iota of falsehood and delusion. This is one of the reasons the *Rasûl* of Allâh Ta'âlâ is not a poet because in all probability it is almost impossible for a poet to be free of falsehood and suspicion. This is also attested to by the following verse of the Holy Qurân:

"And We did not teach him poetry nor is it appropriate for him. *Sûrah Yâsîn* verse 69]

Since the mantle of prophethood was already preordained for *Rasûlullâh* ﷺ, from the very outset Allâh Ta'âlâ cleansed his sacred heart of every evil and cultivated within it a revulsion to everything that is inconsistent with this prestigious rank.

In this manner Allâh Ta‘âlâ nurtured him from his formative years all through his adulthood. As the moment of his designation drew closer, he was made to see truthful and pious dreams.⁷⁵

The word Nabî is derived from Naba’. In the Arabic lexicon, the word Naba’ refers to a piece of momentous news that is absolutely accurate and factual. Inconsequential news is not referred to as Naba’. A Nabî (messenger) is referred to as a Nabî because he delivers momentous news of the unseen that is absolutely accurate and true without a trace of falsehood. This news reaches him through the medium of Wahî (divine revelation). Imâm Rabbânî Shaikh Mujaddid Alfu Thâni رحمه الله عليه very briefly explains the reality of prophethood in one of his articles thus: “Just as the physical perception differs enormously from the intellectual perception in a sense that what the outer senses are unable to perceive, the intellect promptly grasps it, similarly, the phase of prophethood differs from the phase of intellect in a sense that the knowledge the intellect is unable to grasp, that knowledge is acquired through the medium of Wahî (divine revelation).”

⁷⁵ The dreams of the Ambiyâ عليهم السلام are always truthful. Their dreams are by no means deceptive. Notwithstanding this, in relation to worldly matters, their dreams are sometimes good enough and sometimes not. However, in matters pertaining to the hereafter, their dreams are always true. This is akin to the calamity afflicting a believer; in relation to this ephemeral world, it is detestable but in relation to the hereafter it is endearing. [Fathul-Bârî Kitâb Al-T‘abîr volume 12 page 311]

The physical senses can only perceive tangible objects whilst the intellect can comprehend philosophical matters but the affairs of the unseen is far above the grasp of the intellect or physical senses. Neither the physical senses nor the intellectual capacity of man is able to comprehend the realm of the unseen. This realm can only be explored through the medium of Wahî (divine revelation) and prophethood. The only channel of comprehending the realm of the unseen is the channel of divine revelation via a messenger of Allâh Ta'âlâ. The reality of divine revelation can only be comprehended by the Ambiyâ عليهم السلام but, due to His sheer mercy, Allâh Ta'âlâ has blessed simple folk like us by conferring upon us a minuscule glimpse of this divine revelation so that we may be able to grasp the reality of this. And this miniscule glimpse of this divine revelation awarded to us is in the form of true dreams, which apart from the physical senses and intellectual capabilities, is the smallest medium of catching a glimpse of the unseen.

When a person sleeps and all his internal, external and perceptive senses are lying completely idle, a number of things are made visible to him by Allâh Ta'âlâ. For further details, read Imâm Ghazâlî's booklet entitled *Al-Munqiz Min Al-Dalâl*.

In short, just as divine revelation is the supreme means of exposure to the realm of the unseen, in the same way, true dreams is the lowest ranking agency of exposure to the realm of the unseen. And true dreams are a glimpse of divine revelation that heralds the initiation of prophethood. In *Dalâilu Abî Nu'aim* it is indirectly reported with a satisfactory chain of narrators from the student of 'Abdullâh bin Mas'ûd رضي الله عنه,

‘Alqamah bin Qays رحمه الله عليه that the Ambiyâ عليهم السلام are initially shown true dreams to such an extent that when their hearts are at ease, now in a state of consciousness, divine revelation is conveyed to them by Allâh Ta‘âlâ. [Fathul-Bârî volume 1 page 7 under the chapter ‘how divine revelation commenced’.]

For example, Yûsuf عليه السلام was shown a strange dream long before his prophethood. This is the reason true dreams are referred to as a glimpse of prophethood. It appears in the Hadîth that pious dreams form a component of prophethood. The dreams of the Ambiyâ عليهم السلام are always true. There is no possibility whatsoever of falsehood in their dreams. Yes, the dreams of the pious are predominantly true. Very rarely their dreams are made up of muddled dreams whilst the dreams of the sinners are largely made up of muddled dreams. It is reported in Sahîh Muslim on the authority of Hadrat Abû Hurayrah رضي الله عنه that Rasûlullâh ﷺ said: “He who is most truthful in speech would be most truthful in his dreams.”

This Hadîth clearly confirms that truthfulness whilst conscious plays a prominent role in determining the accuracy of dreams. The more truthful the person, the closer he is to prophethood whilst the more distant he is from the truth, the more distant will he be from prophethood. This is why Rasûlullâh ﷺ sometimes acknowledged pious dreams to be a twenty-sixth portion of prophethood. Sometimes he referred to them as a fortieth part of prophethood. According to one Hadîth, pious dreams are a thirty-fifth portion of prophethood whilst another Hadîth refers to them as a fiftieth part of prophethood. Yet

another Hadîth refers to these dreams as one seventieth or according to another Hadîth, one seventy-sixth portion of prophethood. Imâm Ghazâlî رحمه الله عليه writes in Ihyâul-‘Ulûm under Kitâb Al-Faqr wa Al-Zuhd:

“Don’t ever regard the inconsistency of these expressions as contradictions but regard these divergent expressions as an indication of the various levels of people’s status. In other words, the people beholding dreams are made up of varying degrees of distinction. The dreams of the Siddîqîn (saints of the highest order) make up one twenty-sixth portion of prophethood whilst the dreams of others make up a fortieth or a fiftieth or seventieth or a seventy-sixth portion of prophethood. [Fathul-Bârî volume 12 pages 319-324] Furthermore, the Hadîth of Hadrat Abû Hurayrah رضي الله عنه (as just mentioned above) “He who is most truthful in speech would be most truthful in his dreams”, also seems to confirm this varying degrees of distinction because the Hadîth uses a superlative “most truthful” and a the usage of a superlative is most appropriate when there are varying degrees of distinction or a difference in rank.”

Hâfiz Ibn Qayyim رحمه الله عليه writes that it is explicitly related from Imâm Ahmad bin Hambal رحمه الله عليه that the inconsistent Ahâdîth pertaining to the dreams forming a part of prophethood actually refer to the varying degrees of distinction found in people. [Madârijus-Sâlikîn volume 1 page 28]

Now the question arises as to what exactly is the meaning of pious dreams making up a portion of prophethood? Scholars may refer to Fathul-Bârî volume 12 pages 331-332 to get to the

bottom of this enigma. Thereafter enlighten your students and friends about this. May Allâh Ta‘âlâ compensate you excellently for this good deed. This humble servant is also hopeful of a reward from his lord for steering people in this direction of good. Out of fear of a protracted discussion, I am presently forced to withdraw. “Perhaps Allâh Ta‘âlâ will create something anew after this.”

Now I wish to return to the original topic. Bukhârî and Muslim narrate that Hadrat ‘Âyeshah رضي الله عنها said: “Divine revelation upon Rasûlullâh ﷺ originated with pious dreams. Whatever he witnessed in his dreams, it would come to pass as true as the crack of dawn.”

Ibn Abû Jamarah says: “The dreams of Rasûlullâh ﷺ are compared to dawn because the sun of prophethood had not as yet risen. Just as the crack of dawn heralds the imminent advent of the sun, similarly, pious dreams were a precursor to the imminent advent of the sun of prophethood.” It was as though the ‘dawn’ of pious dreams is proclaiming: “Soon, the sun of prophethood will rise.” And just as the radiance of the morning continues spreading in a flash, similarly, the light of these true dreams continued to flourish until such time that the luminance of prophethood extended to light up the mountains of Makkah. People like Abû Bakr رضي الله عنه who possessed the spiritual vision of the heart appeared before this sun and benefited from its brilliance whilst people like Abû Jahal who were enveloped in spiritual darkness, closed their eyes to this radiance and like bats they were unable to endure the luminosity of this brilliant sun of prophethood.

Persian Couplet: “If the bat is unable to see during the day, what is the fault of daylight?

The face of the sun is naturally radiant, ill-fated is the bat.”

As for the remainder of the people between the ranks of Abû Bakr رضي الله عنه and Abû Jahal, each and every person benefited from this sun of prophethood according to the level of his spiritual vision and luminance of his heart. [Fathul-Bârî volume 12]

Ummul-Muminîn Hadrat ‘Âyeshah رضي الله عنها further relates: “Thereafter, solitude was made dear to him. He would often go into seclusion in the cave of Hirâ.”

Ummul-Muminîn Hadrat ‘Âyeshah رضي الله عنها employs a ‘passive verb’ when she says ‘solitude was made dear to him’ probably to reveal to us that the reason for this solitude was unknown. What was the core reason for this solitude? Perhaps it was some internal matter that constrained him to seek solitude. Allâh Ta‘âlâ knows best what the actual reason was. In regards to other people, the underlying reason was absolutely mysterious. Perhaps this is why she used a passive verb to describe this form of solitude.

When Allâh Ta‘âlâ intends to shower His special mercy upon a person, He cultivates the yearning for solitude and seclusion within this person’s heart. As Allâh Ta‘âlâ discloses in the story of the people of the Kahf (cave):

“And when you withdraw from them and from whatever else they worhisp besides Allâh, then seek refuge in the cave so that your Lord may broaden for you His mercy and He may make your affairs easy for you. [Sûrah Al-Kahf verse 16]

This does not necessarily entail that solitude begets prophethood because prophethood is not something that can be earned. Allâh Ta‘âlâ appoints as messenger whomsoever He wishes.

Yes, whomsoever He wishes to appoint as His Rasûl, for him seclusion and solitude is a precursor to prophethood just as pious dreams are a forerunner only for those souls who have been eternally preordained by Allâh Ta‘âlâ to receive the mantle of prophethood. This obviously does not mean that he who sees pious dreams is destined to become a prophet in the future.

Allâh Ta‘âlâ says:

“When Ibrâhîm (عليه السلام) withdrew from them and from whatever else they were worshipping besides Allâh, We bestowed upon him Ishâq (as a son) and Y‘aqûb (as a grandson) and all of them We ordained as messengers.” [Sûrah Maryam verse 49]

From this verse it appears that the ordination of Ishâq and Y‘aqûb to prophethood was due to the *barakah* of Ibrâhîm عليه السلام’s alienation and seclusion from these people. In a similar manner, Rasûlullâh ﷺ would proceed with basic provisions to the cave of Hirâ to observe I‘tikâf (seclusion). He would remain there for a period of time engaged in the devotion of Allâh Ta‘âlâ. The nature of his devotion is not

explicitly mentioned in any of the Ahâdîth. Some ‘Ulamâ are of the opinion that his devotion consisted of remembrance of Allâh Ta‘âlâ, meditation and reflection. Furthermore, detachment from the evils of the polytheists, disbelievers and other sinners in itself is a form of ‘Ibâdat (devotion). [After all, the focal point of the *Hijrah* (the migration from Makkah to Madînah), which is vastly applauded by a number of verses of the Holy Qurân, is the detachment from the enemies of Allâh Ta‘âlâ and His Rasûl ﷺ.]⁷⁶ And when his were depleted, he would return home to stock up and go back to the cave to continue with his devotions. [Zarqânî volume 1 page 11]

According to us, the preferred view is that (within the cave) Rasûlullâh ﷺ would engage in devotions as revealed to him by authentic *kashf* (spiritual manifestation) in accordance with the Shariah of Ibrâhîm عليه السلام. [Al-Durr Al-Mukhtâr volume 1 page 163]

⁷⁶ The text between the brackets [] is written by the compiler himself. This is why the text is set-apart from ‘Allâmah Zarqânî’s words. The evidence that confirms that beholding the sincere servants of Allâh Ta‘âlâ is a source of blessings, the same evidence demonstrates that looking at the enemies of Allâh Ta‘âlâ is a source of bitterness and spiritual gloom for people of untarnished disposition. Is the beholding of Hârûn and Mûsâ bin ‘Imrân the same as looking at Fir‘aun and Hâmân? Can the sight of Muḥammad Rasûlullâh ﷺ and Abû Jahal the enemy of Allâh ever be the same? Is the vision of Abû Bakr Ṣiddîq and Musaylamah the impostor on par? Never! None would reject this except he who befools himself. “And surely a hint would suffice for the intelligent.”

In other words, according to the Hanafî scholars, the most preferred view is that whatever appeared in Rasûlullâh ﷺ's heart either by *kashf* (spiritual manifestation) or *ilhâm* (inspiration) implying that this devotion is from Hadrat Ibrâhîm عليه السلام's or any other Prophet's Shariah, Rasûlullâh ﷺ would practise accordingly. According to some narrations, instead of the phrase "Fa-yatahannathu" (he would engage in religious devotions), the phrase "Fa-Yatahannafu" appears. This means that he engaged in devotions that conformed to the creed of Ibrâhîm, the Hanîf (the rightly-guided). This phrase clearly corroborates the view that Rasûlullâh ﷺ observed certain rituals that conformed to the Ibrâhîmî creed in accordance with his *kashf* and *ilhâm*.

The sunrise of prophethood on Mount Fârân

This continued for some time until he reached forty⁷⁷ when, as per his earlier routine he was in the cave of Hirâ, suddenly an angel appeared within the cave. He came in, greeted him with Salâm and said: "Read!" Rasûlullâh ﷺ replied: "I am unable to read." Rasûlullâh ﷺ recounts: "Upon this the angel embraced

⁷⁷ His commission to the mission of prophethood at the age of forty is established by authentic Ahâdîth in Bukhârî on the authority of Ibn 'Abbâs رضي الله عنه and Anas bin Mâlik رضي الله عنه. This is also reported by Jubair bin Mu'îm رضي الله عنه and 'Atâ and Sa'îd bin Musayyab رحمه الله عليه. [*'Uyûnul-Athar*, Zarqânî volume 1 page 207]

me so forcefully⁷⁸ that there was no extremity to my suffering. He then released me saying, “Read!” Yet again, I responded: “I am unable to read.”

Note:

The literal sense of the sentence “I am unable to read” appears to indicate “I cannot read. I am illiterate.” However, the complication arising out of this meaning is that reading – with the tongue – is not contrary to illiteracy. Even an unlettered or illiterate person is able to recite after someone coaches him especially when he is a man articulate in speech. Yes, illiteracy is inconsistent with writing (not with reading). An illiterate person is unable to read a written work but he is able to verbally recite anything that is taught to him. Therefore, If Jibraîl عليه السلام appeared before Rasûlullâh ﷺ with a few written verses and asked him to ‘read’, his response of ‘I am unable to read’ would have been fitting. As it appears in some narrations⁷⁹ that Jibraîl عليه السلام appeared with a silken manuscript ornamented with precious stones. He handed the

⁷⁸ Imâm Bukhârî cites this Hadîth in Bad’ul-Wahî, Kitâb Al-T’abîr and Kitâb Al-Tafsîr. However, the phrase ‘there was no extremity to my suffering’ is cited in Bad’ul-Wahî on the first and second occasion only but in Kitâb Al-T’abîr and Kitâb Al-Tafsîr, it is cited on the third occasion as well.

⁷⁹ It appears in Zarqânî Sharah Mawâhib volume 1 page 218: “Ibn Ishâq narrates in a *Mursal* (indirectly narrated) Hadîth from ‘Ubaid bin ‘Umar that Jibraîl appeared with a book wrapped in a silken cloth.

manuscript over to Rasûlullâh ﷺ and bade him to recite. In other words, “Recite this silken manuscript.” To this Rasûlullâh ﷺ replied: “I am unable to recite.” In other words, “I am illiterate; I am unable to read the written word.”

According to some Mufasssîrîn⁸⁰, the opening verses of Sûrah Baqarah, *Alif Lâm Mîm Zâlikal-Kitâbu...*” (This is the book wherein there is no doubt) actually refers to the book Jibraîl عليه السلام came with on the occasion of the first revelation.

Nonetheless, if Jibraîl عليه السلام did not appear with any written work and his instruction “Read” did not refer to any written text but to a verbal recitation, then in this case, the phrase “I am unable to read” will not mean that I am illiterate. It would then mean that due to the sheer awe and sublime esteem of the divine revelation, I am unable to recite. Due to the sighting of the angel and the witnessing of the divine illumination of the revelation, the heart is left so awestricken that my tongue refuses to budge. How can I then recite? As it appears in some narrations, Rasûlullâh ﷺ responded: “How can I recite?” This is why we translated the sentence “*Mâ Ana Bi-Qâri*” as “I am unable to recite” as this translation accommodates this meaning as well as the preceding meaning. The aforementioned clarification is drawn from the writings of Shaikh ‘Abdul-Haq Muhaddith Dehlawî from his book *Ash’iatul-Lam‘ât* page 430. This interpretation is also derived from *Madârijun-Nubuwwah* volume 1 page 33, *Taysîr Al-Qâri*

⁸⁰ This statement of some of the Mufasssîrîn is not cited in *Ash’iatul-Lam‘ât* but in *Rawḍul-Anf* the commentary of Sirah Ibn Hishâm.

a Persian commentary of Bukhârî by Shaikh Nûrul-Haq Dehlawî volume 1 page 7 and from the Persian commentary of Shaikhul-Islâm Dehlawî volume 4 page 522.

Continuing further, Rasûlullâh ﷺ relates: “The angel likewise forcefully embraced me a third time and released me and bade me to recite the following verses:

“Read (with the aid) of the name of your Lord Who has created (the entire universe). He has created (above all) man from a clot of blood. Read! And your Lord is the most gracious Who has taught (knowledge) by the use of the pen. He has taught man that which he did not know.”⁸¹ [Sûrah ‘Alaq verse 1]

Thereafter Rasûlullâh ﷺ returned home quivering in anxiety. The moment he entered, he entreated Hadrat Khadîjah رضي الله عنها to wrap him up. When his anxiety and agitation subsided, he related the whole incident to Hadrat Khadîjah رضي الله عنها saying: “I was terrified of losing my life.” In other words, since the spiritual illumination of divine revelation and the spiritual radiance of the angel were abruptly thrust upon the human nature of Rasûlullâh ﷺ and due to the magnitude of the divine revelation, Rasûlullâh ﷺ assumed that if the intensity of this Wahî persists in this manner, his human nature would very unlikely be able to withstand the burden of Wahî or saddled by

⁸¹ According to the narration of Kitâb Al-T‘abîr and Kitâb Al-Tafsîr, the recitation on this occasion was up to the verse “that which he did not know” but according to the narration of Bad’ul-Wahî, the recitation was up to “and your Lord is most gracious”.

the burden of prophethood, he thought he would perish. The following verse refers to this very burden:

“We will reveal upon you a very burdensome word.” [Sûrah Muzzammil]

If he were receiving divine revelation whilst mounted upon a camel, the camel would be constrained to sit down. Hadrat Zaid bin Thâbit رضي الله عنه narrates: “On one occasion, Rasûlullâh ﷺ’s thigh was on my thigh when he started receiving divine revelation. His thigh suddenly became so unbearably heavy that I was afraid of my thigh being reduced to pulp.”

When something trivial contrary to one’s nature occurs, a person becomes agitated let alone an incident of this nature, which is even beyond one’s imagination. It is not unlikely for Rasûlullâh ﷺ to get disturbed by this incident. When Mûsâ عليه السلام was granted the miraculous staff by Allâh Ta‘âlâ, he was commanded to throw it onto the ground. When it transformed itself into a snake, Mûsâ عليه السلام took off in fright without even turning back. Upon this Allâh Ta‘âlâ revealed the verse: “O Mûsâ! Return and do not fear. You are safe.” This fleeing of Mûsâ عليه السلام in sheer terror was due to his human nature. After all, man is created weak as declared by Allâh Ta‘âlâ in the Holy Qurân. So this fleeing was not due to any uncertainty or misgiving. Similarly, Rasûlullâh ﷺ’s being terrified or his agitation was only because the burdensome responsibility of divine revelation was a bit too bewildering for him. This bewilderment was not because of any doubt or misgivings. Bear this in mind and do not fall into confusion. A sudden onslaught of a heavenly being upon a feeble human

being is not unlikely to throw Rasûlullâh ﷺ into a state of trepidation and anxiety. Over a passage of time, when his human nature became intimately associated with this heavenly being, this anxiety also diminished and ultimately faded away.

A rather unexpected burden of prophethood left Rasûlullâh ﷺ utterly astounded. And this contributed to the fear of him losing his life. Allâh Ta'âlâ forbid! He had no doubt as far as his prophethood was concerned. Any doubt or misgiving about his prophethood especially after the descent of Jibraîl and the witnessing of the spiritual illumination of divine revelation is virtually impossible. According to a *Mursal* narration reported by Ibn Shihâb Zuhârî, Rasûlullâh ﷺ says: "Jibraîl appeared and cut my chest open. He then seated me upon a magnificent throne bedecked with rubies and other jewels."

"Thereafter Jibraîl appeared before him giving him glad tidings of Allâh Ta'âlâ choosing him as His messenger until Rasûlullâh ﷺ felt at ease. He then bade him to recite, Rasûlullâh ﷺ asked: "How must I recite?" Jibraîl replied: "Read in the name of your Lord Who created..." up to the verse "that which he knew not." Rasûlullâh ﷺ accepted the message of his Lord and returned. Every tree and stone he passed en route to his home greeted him with "As-Salâmu'alayka Yâ Rasûlallâh!" This is how he returned home in high spirits and with firm conviction that Allâh Ta'âlâ has conferred upon him a rank of incalculable magnitude; prophethood."

This narration is cited in Dalâilu Bayhaqî and Dalâilu Abî Nu'aim on the authority of Mûsâ bin 'Aqabah. [Al-Khasâ'isul-

Kubrâ volume 1 page 93] This narration is also mentioned in ‘Uyûn Al-Athar with the *Sanad* of Hâfiz Abu Bishr Dûlâbî. Hâfiz ‘Asqalânî saysthat according to the *Mursal* narration of ‘Ubaid bin ‘Umar: “Jibraîl appeared before me and seated me on a throne bedecked with precious jewels.” According to a *Mursal* narration of Zuhri. “He seated me on such a splendid throne that would cast any onlooker into absolute astonishment.” [Fathul-Bârî volume 12 page 313]

Nonetheless, he returned home and furnished Hadrat Khadîjah رضي الله عنها with a detailed account of what transpired. He also expressed his fear of losing his life. Hadrat Khadîjah consoled him saying: “Congratulations to you! This is a source of glad tidings. Do not panic! By Allâh! He will never ever disgrace you. You maintain favourable family ties. Your efforts at maintaining good family ties are notable. You always speak the truth. You bear the burdens of others. You shoulder the debts of others. You attend to the affairs of the poor. You are *Amîn*; you return whatever has been entrusted to your care. You always fulfil the rights of the guests. You are always willing to assist in good works.”

The aforementioned narration is cited in Bukhârî and Muslim. According to the narration of Ibn Jarîr, Hadrat Khadîjah رضي الله عنها also added: “You have never even been close to an evil woman.” [Târikh Tabrî volume 2 page 81]

In short, a person with such outstanding character, a man of such superior values, a human being with such purity, a man who is an embodiment of virtue and perfection can never be subject to any form of humiliation. He cannot be put to shame,

neither in this world nor the hereafter. Whosoever Allâh Ta‘âlâ blesses with such exceptional character and virtue, Allâh Ta‘âlâ will shield him from all calamities and misfortune as well.

According to the narration of Ibn Ishâq, Khadîjah consoled him saying: “By Allâh in whose absolute control lies Khadîjah’s life! I very passionately expect you to be the messenger of this Ummah.” [Ibn Hishâm volume 1 page 81]

According to other narrations: “Rasûlullâh ﷺ gave Khadîjah a detailed account of what transpired. She responded: “By Allâh! Take heart and accept glad tidings. Allâh Ta‘âlâ will never do anything to you but good. So accept whatever status Allâh Ta‘âlâ has conferred upon you because it is distinctly authentic. And congratulations to you as I also maintain that you are truly the messenger of Allâh.” This Hadîth is narrated *Mursalan* (indirectly) by Bayhaqî in *Dalâil* on the authority of Abû Maysarah. [Fathûl-Bârî volume 12 page 315]

After citing this Hadîth, Hâfiz ‘Asqalânî says that this Hadîth distinctly confirms that Hadrat Khadîjah رضي الله عنها was the first person to embrace Islâm.

Hadrat Khadîjah رضي الله عنها then went alone to her cousin Waraqah bin Nawfal. He was a celebrated scholar of the old and the new testaments. He was busy translating the New Testament from Syriac into Arabic. During the pre-Islâmîc era of ignorance, he steered clear of idolatry and embraced Christianity. By this time he was exceptionally old and blind. On hearing the entire episode from Hadrat Khadîjah رضي الله عنها, Waraqah remarked: “If you are truthful in whatever

you say, verily this is the same Nâmûs⁸² (angel) who used to come to ‘Îsâ عليه السلام.”

This narration is cited in Dalâilu Abî Nu‘aim with a satisfactory chain of narrators.

Subsequenet to this, Hadrat Khadîjah رضي الله عنها took Rasûlullâh ﷺ along with her to Waraqah bin Nawfal. She addressed him saying: “O cousin! Why don’t you hear it from your nephew (in his own words)?”⁸³

Waraqah then addressed Rasûlullâh ﷺ saying: “O nephew! Tell me, what did you observe? What happened?” Rasûlullâh ﷺ then narrated the entire incident.

The moment he heard⁸⁴ the details, he became absolutely convinced of the truth and he ardently accepted and

⁸² The transmitter of good news is referred to as Nâmûs whilst the transmitter of bad news is referred to as Jâsûs. [Fathûl-Bârî volume 1 page 24]

⁸³ The text between brackets has been highlighted to deflect any possible contradiction between the narrations of Bukhârî and Dalâilu Abî Nu‘aim.

⁸⁴ The word ‘he’ in the sentences ‘he heard’, ‘he became convinced of the truth’ and ‘he ardently accepted’ refers to Waraqah bin Nawfal. ‘Allâmh Shiblî considers the personal pronoun of ‘he’ to be referring to Rasûlullâh ﷺ thereby translating the text as: “When Rasûlullâh ﷺ heard the words of Waraqah, he became convinced of the truth and ardently accepted it.” [Sîratun-Nabî volume 1 page 189.] ‘Allâmah Shiblî himself is under the impression that Rasûlullâh ﷺ was doubtful of his own prophethood and he

wholeheartedly submitted to the truth.” [Fathul-Bârî volume 12 page 317 Kitâb Al-T‘abîr]

On listening to these details, Waraqah submitted: “Indeed, this is the same angel that used to appear before Mûsâ عليه السلام. If only I was strong enough during your prophethood when your people will banish you from your birthplace or at least I wish I am alive (to see those times).” Stunned by what he just said, Rasûlullâh ﷺ asked: “Will they really drive me out?” Waraqah

was convinced only after listening to Waraqah. This view held by ‘Allâmah Shiblî is absolutely erroneous. Rasûlullâh ﷺ was absolutely convinced of his own prophethood right from the very beginning. When Jibraîl عليه السلام appeared in the cave of Hirâ, he firstly greeted Rasûlullâh ﷺ with the words of Salâm. This is according to the narration of Abû Dâwûd Tayâlisî. See Zarqânî volume 1 page 211 and Fathul-Bârî volume 12 page 313 Kitâb Al-T‘abîr. He then issued him with glad tidings of his prophethood until Rasûlullâh ﷺ felt at ease. He then asked him to recite. He bade him to recite the first few verses of Sûrah Iqr’a. As he was returning home after this incident, he heard every tree and boulder greeting him with “Assalâmu ‘Alayka Yâ Rasûlalâh ﷺ. See Khaṣâṣu-Kubrâ volume 1 pages 93-94. In short, a number of such factors led him to be abundantly convinced of his own prophethood. Yes, Waraqah, who was at first uncertain, became convinced of Rasûlullâh ﷺ’s prophethood after listening to him. He realised beyond doubt that this is the messenger whose glad tidings have been issued by the old and new testaments and he subsequently attested to this.

‘Allâmah on the other hand, erroneously believes that the personal pronoun of ‘he’ refers to Rasûlullâh ﷺ instead of Waraqh. He has fallen into a grave error.

replied: This is not confined to you alone. All the Prophets who came with the divine message faced hostility from their own people. If I am fortunate enough to come across that era, I will assist you in all earnestness.” However, not long thereafter, Waraqah passed away.

This is the narration of Bukhârî and Muslim. According to a *Mursal* narration of Abû Maysarah, Waraqah remarked: “Congratulations to you! I bear witness that undoubtedly you are the messenger about whom the son of Maryam had proclaimed glad tidings. And you are a divinely commissioned messenger like Mûsâ عليه السلام via the agency of Nâmûs (the archangel Jibrâil). And soon you will be divinely instructed to wage Jihâd.” [Fathul-Bârî volume 8 page 454, ‘Uyûn Al-Athar volume 1 page 84]

Since like Mûsâ عليه السلام, Rasûlullâh ﷺ was also a Prophet of Jihâd and since Rasûlullâh ﷺ’s creed is also based upon the penal code, Jihâd, *Qisâs* (retaliatory punishment), the laws of Halâl and Harâm etc. akin to the creed of Mûsâ عليه السلام, Waraqah, in spite of being a Christian himself, mentioned “the angel who used to appear before Mûsâ عليه السلام. However, in his earlier conversation with Hadrat Khadîjah رضي الله عنها when Rasûlullâh ﷺ was not present, he likened this angel to the angel who used to appear before ‘Isâ عليه السلام because he himself was a Christian. According to one narration, as Rasûlullâh ﷺ was on his way out, Waraqah kissed him on his head. [‘Uyûn Al-Athar volume 1 page 87]

Rasûlullâh ﷺ then returned home and the divine revelation (wahî) came to a halt⁸⁵ to help him alleviate his earlier anxiety and to cultivate within him a yearning for future spells of divine revelation.

Persian couplet: “An extended period of time has lapsed since I’ve heard from the beloved; neither a word nor a letter.”

Due to the abrupt termination of divine revelation, Rasûlullâh ﷺ would become so wretchedly depressed that he frequented the peaks of the mountains several times to hurl himself down its slopes.

Persian couplet: “Every *Sâlik* (One who treads the path of spiritual enhancement) harbours a thousand sorrows in his heart but yet the garden of the heart is not distressed.”

Urdu Couplet: “There is no calamity more severe than separation from the beloved,

It is better to die than suffer such anguish.”

⁸⁵ The halting of divine revelation means that the revelation of the Holy Qurân ceased for a few days. It does not mean that Jibraîl discontinued coming altogether. Jibraîl’s arrival continued unabated. [‘Umdatul-Qârî volume 1 page 73]

Nonetheless, whenever Rasûlullâh ﷺ would think about this, Jibraîl Amîn would appear before him and console him saying: “O Muḥammad! You are indeed the true Prophet of Allâh.” On hearing such comforting words, Rasûlullâh ﷺ would feel somewhat relieved.” [Fathul-Bârî volume 12 page 317, Zarqânî volume 1 page 216]

On one occasion, Hadrat Khadîjah رضي الله عنها requested Rasûlullâh ﷺ thus: “When the angel approaches you again, please inform me, if possible.” When Jibraîl appeared yet again, Rasûlullâh ﷺ apprised her of his arrival. Hadrat Khadîjah then requested Rasûlullâh ﷺ to come onto her lap. As he placed his head on her lap, she removed her scarf exposing her head. “Can you still spot Jibraîl now?” she asked. When Rasûlullâh ﷺ replied in the negative, she remarked: “Glad tidings unto you. By Allâh Ta‘âlâ! This is an angel, not Shayṭân.”

This narration is narrated by Muḥammad bin Ishâq from Ismâ‘îl bin Hakîm as mentioned in Sîrat Ibn Hishâm. [Al-Khaṣâṣu Al-Kubrâ volume 1 page 95]

According to another narration, Hadrat Khadîjah رضي الله عنها remarked: “Glad tidings unto you! This is definitely an angel. If he was Shayṭân, he would not have been as bashfully reserved.” Narrated by Abû Nu‘aim in Dalâil with a weak chain of narrators on the authority of Hadrat ‘Âyeshah رضي الله عنها. [Al-Isâbah volume 4 page 281]

Summary:

To sum up, Hadrat Khadîjah's authentication of Rasûlullâh ﷺ's prophethood was based on logical reasoning (*'Aqlî*). She deduced that a man of such superior virtues and a fountainhead of morality of such a calibre could only be found in a Nabî. On the other hand, Waraqah's attestation to his prophethood was based on *Naql* (traditional sources of proof). Based on his traditional knowledge, he concluded that this is the same prophet about whom Masîh bin Maryam issued glad tidings.

Sulayman Taymî and Mûsâ bin 'Aqabah write in Kitâb Al-Maghâzî that before Hadrat Khadîjah رضي الله عنها went to Waraqah, she first went to 'Addâs⁸⁶ and gave him a detailed account of the advent of Jibraîl. The moment 'Addâs heard the name of Jibraîl, he exclaimed: "Quddûs! Quddûs! (Glory be to Allâh!) In the land of these idolaters, how can the subject of Jibraîl ever be brought up in such a land? He is the trusted one of Allâh Ta'âlâ. He is the emissary between Allâh Ta'âlâ and His messengers. He is a close associate of Mûsâ and 'Îsâ." She thereafter proceeded to Waraqah. [Fathul-Bârî volume 8 page 554]

According to some books on Sîrat, Hadrat Khadîjah رضي الله عنها also called on Bahîrâ the monk furnishing him with a complete account of what transpired. Bahîrâ responded in more or less the same words as 'Addâs.

⁸⁶ 'Addâs was the slave of 'Utbah bin Rabî'ah. He hailed from the city of Nenwâ – the city Hadrat Yûnus عليه السلام was sent to. He ('Addâs) was initially a Christian. He eventually embraced Islâm. [Isâbah volume 2 page 266]

According to the narration of Tirmizî, Hadrat Khadîjah رضي الله عنها once mentioned to Rasûlullâh ﷺ that Waraqah believed in the prophethood of Rasûlullâh ﷺ but passed away before the message of prophethood was made public. Rasûlullâh ﷺ commented: “I saw Waraqah in a dream attired in white garments. If he was an inhabitant of hell, he would have been in some other type of apparel.” [Fathul-Bârî Kitâb Al-Tafsîr Sûrah Iqr’a.]

It is narrated on the authority of Hadrat ‘Âyeshah رضي الله عنها in Musnad Bazzâr and Mustadrak Hâkim that Rasûlullâh ﷺ said: “Do not sepak ill of Waraqah because I have glimpsed one or two of his gardens in paradise.” [‘Umdatul-Qârî volume 1 page 75]

Important Note:

Hadrat Khadîjah رضي الله عنها’s escorting Rasûlullâh ﷺ to Waraqah and to ‘Addâs and her communication of Rasûlullâh ﷺ’s conditions to them was not because of her fragile conviction or doubts. Her objective was neither to eliminate any form of personal misgivings nor to bolster her convictions but her intention was to console and reassure Rasûlullâh ﷺ. Her aim was to transform the anxiety and distress of Rasûlullâh ﷺ he suffered due to the revelation of *Wahî* into emotional tranquillity. Furthermore, Hadrat Khadîjah رضي الله عنها, on witnessing the divine miracles and supranormal feats of Rasûlullâh ﷺ, resolved to marry him in the hope that the final messenger whom she heard so much about, from her cousin Waraqah bin Nawfal, is none other than Rasûlullâh ﷺ himself. This is why, upon the first revelation in the cave of Hirâ and

Rasûlullâh ﷺ's subsequent recounting of this incident to her, she so enthusiastically accepted his messengership as absolutely true. However, out of unbridled joy and irrepressible love, she took him to Waraqah and 'Addâs just to garner more reassurance and peace of mind that the reason for marrying him has, Alhamdulillâh, actually materialised. Hadrat Khadîjah رضي الله عنها was anxious merely because of Rasûlullâh ﷺ's anxiety otherwise deep down she was overjoyed and ecstatic and the objective of Rasûlullâh ﷺ in expressing himself in this manner was also one of reassurance and peace of mind. Allâh Ta'âlâ forbid! Rasûlullâh ﷺ had no doubt about his prophethood in the least. In fact, after witnessing Jibraîl and catching sight of the divine radiance it would have been impossible for him to harbour any form of misgivings about his prophethood. The reason for this is that although Waraqah was a learned man, he was not intimately exposed or closely associated with the conditions Rasûlullâh ﷺ was made to bear. The reality of divine revelation descending upon the blessed heart of Rasûlullâh ﷺ and its spiritual delight could only be ascertained by Rasûlullâh ﷺ himself. Waraqah was completely oblivious of its reality. Perceptively he was unaware of it but comprehendingly he was aware of the conditions the Ambiyâ عليه السلام undergo when subject to divine revelation. This is why he consoled Rasûlullâh ﷺ. In such circumstances, only he who hasn't suffered these conditions but has some basic information about it will be able to comfort and reassure someone else. For instance, one attending to a sick person comforts the sick. This is so because if he himself had to undergo these stringent conditions of receiving divine revelation, he would have fallen unconscious.

He wouldn't be aware of what's happening to himself let alone consoling others. Furthermore, intellectually and Islamically, it is not essential for the one consoling to be more superior or more learned than the one being consoled.

Date of Prophethood

All the Muḥaddithîn and historians are unanimous over the fact that Rasûlullâh ﷺ was bestowed the mantle of prophethood on a Monday. However, there seems to be some disagreement on the actual month of his ordainment. Hâfiz Ibn 'Abdul-Barr says that he was commissioned with the assignment of prophethood on the eighth of Rab'ûl-Awwal. According to this, Rasûlullâh ﷺ was exactly forty years old when he was ordained as a prophet. According to Muḥammad bin Ishâq, he was ordained as a prophet on the 17th of Ramaḍân. According to this narration, he was forty years and six months old at the time of prophethood. In his book Fathul-Bârî, Hâfiz 'Asqalâni declares this opinion to be most authentic and preferred because Rasûlullâh ﷺ would perform his I'tikâf in the cave of Hirâ in the month of Ramaḍân. For further details see Zarqânî volume 1 page 207, Fathul-Bârî volume 12 page 313, Kitâb Al-T'abîr volume 8 page 551, Kitâb Al-Tafsîr volume 1 page 26 and under the chapter of 'the inception of Wahî'.

Stimulating subtleties and supplementary notes

1. The age of forty was chosen for the mission of prophethood because the physical and spiritual aptitude of man reaches a peak of perfection at this age. As Allâh Ta‘âlâ mentions in the verse affirming His bounties upon man: “Until he (man) attains his full physical maturity and reaches the age of forty.” [SûrahAḥqâf verse 16] Forty years of age is (an apex of a man’s physical maturity). Thereafter there is a gradual waning (of all his senses). In the same manner, when Rasûlullâh ﷺ’s physical and spiritual abilities reached their peak and they were all set to entertain the divine illumination and spiritual fragrances, Allâh Ta‘âlâ, out of His sheer mercy, bestowed upon him His mantle of prophethood. “And Allâh exclusively selects for His mercy (prophethood etc.) whomsoever He wishes. And Allâh is the holder of great bounty.” [Sûrah Al-Baqarah verse 105]
2. According to a *Mursal* narration of Sh‘abî as recorded by Imâm Aḥmad bin Ḥambal رحمه الله عليه in his Târîkh, for a short period of time after Rasûlullâh ﷺ’s designation as a Rasûl, Isrâfîl عليه السلام was appointed as a close associate over Rasûlullâh ﷺ. Periodically Isrâfîl عليه السلام would tutor him about noble etiquette and excellent character etc. However, not a single Qur’anic verse was revealed via the medium of Isrâfîl عليه السلام. The *Sanad* (chain of narrators) of this narration is authentic. [Zarqânî volume 1 page 236]

The appointment of Isrâfil عليه السلام as a close associate is a subtle indication that this is the messenger of the final era. One should await the final hour (day of judgement) after this because it is none other than Isrâfil عليه السلام who is scheduled to blow the trumpet heralding the final hour. His blowing of the trumpet signals the initiation of Qiyâmah. [Cited by Suyûtî in Itqân]

3. In the words of the Hadîth “Hubbiba Ilyhil-Khala” (solitude was made dear to him), a passive verb is applied. This indicates that the love of solitude did not develop of his own accord but it was actually instilled within him by another being. In other words, solitude is a divine bounty from Allâh Ta‘âlâ. This yearning for solitude was instilled within him because solitude – i.e. seclusion from the entire creation – is the root of all devotions. In fact, solitude is an act of devotion on its own. If this solitude were coupled with the devotion of *Zikr* and *Fikr* (remembrance and concern), then this would “add lustre to gold”.
4. This Hadîth also conveys that for a novice (in the field of spiritualism), solitude and seclusion is most appropriate. Within the home environment with his wife and children, he won’t be able to devote himself adequately to his ‘Ibadat. On the other hand, an old hand in the field of spiritualism does not require that same level of solitude as a novice because a professional (in the field of spiritualism) is not hindered from this spiritual connection with Allâh Ta‘âlâ by his association with his wife and family. As Allâh Ta‘âlâ

says: “Men whom neither trade nor sale distracts from the remembrance of Allâh....” [Sûrah Nûr verse 37]

Persian poem: Render yourself a recogniser of your inner self and a stranger to that which is out of you,

Such outstanding people are but a minority in this world.”

Nonetheless, even a professional in this field is required to devote some time during the day towards solitude and seclusion. As Allâh Ta‘âlâ commands Rasûlullâh ﷺ: “So when you have fulfilled (your obligations), devote yourself (for Allâh’s worship) and to your Lord alone turn your hopes.” [Sûrah Alam Nashrah verses 7-8]

5. Taking provisions with him to the cave of Hirâ clearly establishes that the preparation of food and drink is not in contradiction of his belief in *Tawakkul* (faith in Allâh Ta‘âlâ). In fact, this is a demonstration of one’s need for Allâh Ta‘âlâ’s sustenance, which in itself is also an ‘Ibâdat. “Whatever you provide for me, O my Lord! I am in need (of it). [Sûrah Qaşş verse 24]

An Arab poet says:

“And poverty (need and dependence) is my inseparable attribute,

just as independence is His inseparable attribute.”

In other words, my need and my dependence upon Allâh Ta‘âlâ are inseparable from me. They are securely attached to my being just as self-sufficiency and independence are

His attributes. In short, just as independence is indispensable for Allâh Ta‘âlâ, similarly, dependence and need is indispensable for His servant.

The aforementioned stanza was composed by Hâfiz Ibn Taymiyyah رحمه الله عليه. He would recite this stanza quite frequently. The entire poem is cited in Madarijus-Sâlikîn. This humble servant highlights the theme of this poem in the following couplets:

““O Lord most powerful! You are wholly independent,
whilst I, without doubt, am wholly dependent.

Your Being is a fountainhead of boundless generosity and
divine favours,

whilst we, on the other hand, are embodiments of need and
destitution.”

When Hadrat Mûsâ عليه السلام reached Madyan (after fleeing from his persecutors in Egypt), he faced acute hunger. He expressed his need before Allâh Ta‘âlâ thus:

“O my Lord! Whatever good you provide for me, I am in
need (of it). [Sûrah Qîṣaṣ verse 24]

Expression of one’s need towards the sustenance of Allâh Ta‘âlâ is an act of ‘Ibâdat. It is also the *Sunnah* (custom) of the Ambiyâ عليه السلام. Abstention from making provisions for food is only a pretence of Tawakkul (trust) upon Allâh Ta‘âlâ. It was the habit of some pious saints to fast for days on end but they would

certainly keep a roṭî under their pillow. One day, one of the disciples of the Shaikh removed the roṭî from under his pillow. When the Shaikh realized that the roṭî has disappeared, he became incredibly furious with his disciples and gave them a stern tongue-lashing. The disciples asked him: “Had^{rat}! What’s the need for a roṭî under your pillow?” The Shaikh replied: “You are under the impression that I don’t need this roṭî under my pillow because I am capable of fasting for days on end? Your impression is erroneous. I do not fast on the strength of my own physical energy but I fast solely by relying on the boundless grace of Allâh Ta‘âlâ. I am ceaselessly fretful about my personal frailty. I fear this divine aid may abruptly be snatched away. I am anxious about being re-consigned to my human physical nature and I wonder when I may suddenly be in need of this dry roṭî of Allâh Ta‘âlâ, the supreme provider. A servant can never be independent of the sustenance of Allâh Ta‘âlâ even for a single moment. I keep a roṭî at hand just to appease my *Nafs* (self) so that my *Nafs* is not put into any form of anxiety. Instead of the *Sâlik*⁸⁷ making his *Nafs* rely on the sustenance as a form of nourishment, he should rather make it rely on the sustenance as a provision bestowed by Allâh Ta‘âlâ. [Bahjatun-Nufûs volume 1 page 11]

⁸⁷ One treading the pathway of spiritualism.

6. During his days of seclusion in the cave of Hirâ, it was the custom of Rasûlullâh ﷺ to return home and take along a few days of provisions and go back to the cave. (In other words, he would return home regularly every few days.) This practice clearly demonstrates that absolute seclusion is not appropriate. Attending to the rights of the wife and children is also vital. This is why Rasûlullâh ﷺ says: “There is no *Rahbânîyyat* (monastic seclusion) in Islâm. If a person isolates himself for a period of time in a cave or mountain to treat his spiritual maladies or to develop some rigidity within his ‘Ibâdat, as is the ritual of the *Ṣūfîs*, this limited seclusion would be regarded as Sunnah and not Bid‘ah.
7. Furthermore, this custom of Rasûlullâh ﷺ also indicates that the person intending to isolate himself in a cave or mountaintop should certainly inform his family about his proposed whereabouts. This would keep their perplexity at bay and it would also ensure that they don’t entertain any evil thoughts. This will also allow them to check on him if required. If he is sick, they will be able to attend to him.
8. Jibraîl Amîn عليه السلام embraced Rasûlullâh ﷺ thrice, in order to transmit his angelic and spiritual qualities into him. The aim was to make Jibraîl’s spiritualism and angelic attributes dominate the human nature of Rasûlullâh ﷺ so that his heart will be able to bear the blessed verses, unseen mysteries and divine knowledge of Allâh Ta‘âlâ and to ensure that his blessed being will be able to act as a medium between the Creator and the

creation and to ensure that he is the ultimate in the realm of visible (this world) and a manifestation of the realm of the unseen. Conveyance of *Fayḍ* (spiritual wisdom) in this manner is successively established from the traditions of the ‘Ârifîn (the saints of Allâh Ta‘âlâ). Ibn ‘Abbâs رضي الله عنه relates that once Rasûlullâh ﷺ hugged him to his chest and made the following Du‘â: “O Allâh! Grant him knowledge of the book.” [Bukhârî]

Rasûlullâh ﷺ hugging Ḥadrat Ibn ‘Abbâs رضي الله عنه to his chest was the same as Jibraîl عليه السلام embracing Rasûlullâh ﷺ and squeezing him.

Abû Hurayrah رضي الله عنه narrates that he once complained to Rasûlullâh ﷺ: “O Prophet of Allâh! I hear a number of Aḥādīth from you but I tend to forget whatever I hear.” Rasûlullâh ﷺ advised me to lay my sheet on the ground. As I laid my sheet on the ground, he made some gestures with his hands like someone taking two handfuls of something and emptying them out. He then instructed: “Now take this sheet and clutch it to your chest.” I grasped the sheet close to my chest. From that day, I haven’t forgotten a single Ḥadīth.” [Bukhârî volume 1 page 22]

Ḥâfiz ‘Asqalânî writes in Fathûl-Bârî: “Not a single Ḥadīth explicitly mentions what Rasûlullâh ﷺ emptied out from his hands onto the sheet of Abû Hurayrah رضي الله عنه. However, this humble servant entertains a personal opinion on this. If this opinion is correct, it is from Allâh Ta‘âlâ and if incorrect, it is from Shaytân and me. I imagine that in the ‘Âlamul-Ghayb (realm of the unseen) there exists a treasure of memory.

Rasûlullâh ﷺ perhaps extracted two handfuls of memory from this treasure and tilted them onto the sheet of Abû Hurayrah رضي الله عنه. This memory was then transferred to the chest of Abû Hurayrah via the medium of the sheet. Although memory in this world of the ‘visible’ is an intangible thing, but from the telescopic eyes of the confidants of the realm of the unseen, such matters are not concealed. They are able to perceive such apparently intangible things. Only those who are ignorant of the perceptive senses of the Ambiyâ عليه السلام dare reject such phenomena. There is another even more extraordinary incident regarding the memory of Hadrat Abû Hurayrah رضي الله عنه, which is not relevant to our current topic of discussion. Scholars may refer to Fathul-Bârî Bâbu Hifzul-‘Ilm volume 1 page 192 for further information.

9. ‘Allâmah Tîbî writes in the commentary of Mishkât: “The opening verses of Sûrah Iqr’a revealed upon Rasûlullâh ﷺ provide some solution to the reservations Rasûlullâh ﷺ held when he uttered: “I am unable to read.” These verses reveal to him that although you may not be literate but read with the assistance of the name of your Lord. Everything else will follow and become easy for you. And bear in mind that Allâh Ta‘âlâ sometimes bestows knowledge through the medium of books and pens. This in technical terms is referred to as ‘Ilme-Kitâbî (knowledge acquired through books). The verse “He taught by means of a pen” is a reference to this type of knowledge. And sometimes, Allâh Ta‘âlâ bestows knowledge directly without any apparently tangible medium. This in technical terms is referred to

as ‘Ilme-Ladunnî (divinely inspired knowledge). The verse “He taught man what he knew not” is a reference to this type of knowledge. In short, although you may not be able to read, the power of Allâh Ta‘âlâ is incalculable. Even without the medium of external means, He bestows knowledge and wisdom on whomsoever He wishes. Similarly, Allâh Ta‘âlâ will bestow His knowledge and wisdom upon you. As Allâh Ta‘âlâ says: “And He taught you that which, without the revelation by Allâh Ta‘âlâ, you wouldn’t have known by yourself. And the grace of Allâh is enormous.” [Sûrah Nisâ verse 113]

10. Hadrat Khadîjah رضي الله عنها’s soothing words to Rasûlullâh ﷺ confirm that maintaining favourable family ties, hospitality towards guests and compassion towards others safeguard a person even in this world from catastrophes and disasters. [‘Umdatul-Qârî volume 1 page 75]
11. Hadrat Khadîjah رضي الله عنها’s consoling Rasûlullâh ﷺ by recalling his charitable deeds and outstanding accomplishments proves that if the praised person actually has such outstanding accomplishments, it is not only permissible but commendable to enumerate these accomplishments to his face provided there is no fear of him falling into vanity. [Ibid]
12. The fact that Rasûlullâh ﷺ disclosed this episode to Hadrat Khadîjah رضي الله عنها first clearly implies that if a person is confronted with a momentous incident he

should at first mention it to the house folk if they are understanding and thereafter he should relate the incident to people of knowledge and understanding.

13. On listening to the incident related by Rasûlullâh ﷺ, Hadrat Khadîjah رضي الله عنها took him along to Waraqah bin Nawfal who at that time was the most senior scholar (of the scriptures). This clearly demonstrates that if an uncommon incident occurs, it should be made known to the pious ‘Ulamâ.
14. Furthermore, it is better to present oneself in the company of the pious through the intermediacy of another party, as Rasûlullâh ﷺ met Waraqah bin Nawfal through the mediation of Hadrat Khadîjah رضي الله عنها. He did not go to Waraqah himself but Rasûlullâh ﷺ took along Khadîjah who was closely related to Waraqah. This reveals that whilst meeting the pious and the ‘Ulamâ, it is appropriate to take an escort along as this will aid him in communicating with them.
15. If the other party is elder in age, his honour and reverence should be strictly maintained even if the younger party outmatches the elder in virtue and status.
16. If the younger person excels the elder in status, then too it is permissible for the elder whilst conversing with the youngster to employ words of address usually reserved for youngsters. As in the case of Waraqah, who, in spite of acknowledging Rasûlullâh ﷺ to be a divinely commissioned Prophet, he addressed him as: “O my nephew!” Furthermore, we learn that when the juniors

present themselves in the *Majlis* (assembly) of the seniors, the juniors should uphold a degree of reverence towards their seniors. They should avoid initiating the conversation until the seniors themselves don't commence talking. This is evident from the conduct of Rasûlullâh ﷺ when Hadrat Khadîjah رضي الله عنها requested Waraqah to lend an ear to what Rasûlullâh ﷺ has to say. Rasûlullâh ﷺ remained silent. Only when Waraqah initiated the conversation by asking him: "Nepwhew! Tell me, what do you see?" then only did Rasûlullâh ﷺ start talking and relating what he had witnessed. [Bahjatun-Nufûs volume 1 page 20]

17. When Waraqah enlightened Rasûlullâh ﷺ about his prospective banishment from Makkah by his own people, Rasûlullâh ﷺ was shocked and asked: "Will they really drive me out of Makkah?" This clearly reveals that an unwilling separation from the birthplace is extremely challenging even for the Ambiyâ عليه السلام. [Rawḍul-Anf volume 1 page 158]
18. During the course of his conversation with Rasûlullâh ﷺ, Waraqah expectantly sighed: "If only I was strong enough during your prophethood when your people will banish you from your birthplace or at least I wish I am alive (to see those times)." This statement confirms that it is permissible to hope for goodness even if there is apparently no hope of acquiring that goodness. [Bahjatun-Nufûs volume 1 page 21]

19. Imâm Mâlik رحمه الله عليه was once asked about keeping the name Jibraîl. He disapproved of it. [Rawḍul-Anf volume 1 page 156]

The primary obligation after Tauḥîd and Risâlat

Following Tauḥîd and Risâlat, the very first lesson imparted to Rasûlullâh ﷺ dealt with Wuḍû and Ṣalâh. At the outset, Jibraîl عليه السلام stamped his heel on the ground that caused a spring to gush forth. Jibraîl performed Wuḍû with this water whilst Rasûlullâh ﷺ continued observing his actions. After him, Rasûlullâh ﷺ also performed Wuḍû accordingly. Thereafter Jibraîl performed two Rak‘ât of Ṣalâh with Rasûlullâh ﷺ keeping abreast by following him throughout. Following this lesson of Ṣalâh and Wuḍû, Rasûlullâh ﷺ returned home and imparted this ritual to Ḥadrat Khadîjah رضي الله عنها. This narration is recorded in Dalâilu Abî Nu‘aim on the authority of Ḥadrat ‘Âyeshah رضي الله عنها. Ḥâfiz ‘Asqalânî declares the *Sanad* (chain of narrators) of this Ḥadîth to be weak. [Al-Isṭabah volume 4 page 281]

Usâmah bin Zaid رضي الله عنه narrates from his father Zaid bin Ḥârithah رضي الله عنه that Rasûlullâh ﷺ said: “During the initial stages of my prophethood and divine revelation, Jibraîl appeared before me and tutored me about Ṣalâh and Wuḍû.” This narration is cited in Musnad Aḥmad, Sunan Dâr Qutnî and Mustadrak Ḥâkim. With reference to this Ḥadîth, ‘Allâmah

‘Azîzî writes in the commentary of Jâmi’ Saghîr: “The Shaikh says that this Hadîth is authentic.” [Al-Sirâj Al-Munîr volume 1 page 29] This Hadîth is also mentioned in Sunan Ibn Mâjah. ‘Allâmah Suhaylî quotes this Hadîth with his own *Sanad*. Both these *Sanads* contain a narrator by the name of ‘Abdullâh bin Luhay’î who is the subject of critical analysis carried out by the Muḥaddithîn. Hâfîz Ibn Sayyidun-Nâs رحمه الله عليه says: “Just as this Hadîth is narrated by Zaid bin Hârithah رضي الله عنه, it is also narrated by Barâ bin ‘Âzib and ‘Abdullâh bin ‘Abbâs رضي الله عنه. According to the narration of Ibn ‘Abbâs, this was the very first obligation. [‘Uyûn Al-Athar page 91]

After citing this Hadîth, ‘Allâmah Suhaylî says: “As far as the obligation of Wudû is concerned, it is a Makkî obligation whilst the verse dealing with its obligation is a Madanî verse because the verse prescribing Wudû was revealed in Madînah after the Hijrah (migration). [Rawḍul-Anf volume 1 page 163]

Rasûlullâh ﷺ’s performing Salâh at the very early stages of his prophethood is indisputably established. However, there seems to be some difference amongst the ‘Ulamâ regarding the compulsion of any Salâh before the five daily Salâh were prescribed on the night of M’irâj. According to some ‘Ulamâ, not a single Salâh was obligatorily prescribed before M’irâj. Rasûlullâh ﷺ would perform whatever he deemed appropriate. According to these ‘Ulamâ, only Salâh of the night (*tahajjud*) was mandatory upon him. However, according to other ‘Ulamâ, two Salâhs were compulsorily prescribed at the very early stages of prophethood; two Rak‘ât of fajr and two Rak‘ât of ‘aṣr. This is evident from the following verses of the Holy Qurân:

“And glorify your Lord with praise in the evening and morning.” [Sûrah Ghâfir verse 55]

“And glorify your Lord with praise before sunrise and before sunset.” [Sûrah Tâhâ verse 13]

“And establish Ṣalâh in both parts of the day (i.e. morning and evening). [Sûrah Hûd verse 114]

A short while later, Sûrah Muzzammil was revealed in which Qiyâmul-Layl (Tahajjud) was imposed). [Fathul-Bârî under Kitâbuṣ-Ṣalâh, chapter of ‘how Ṣalâh was ordained’.] ‘Allâmah Suhaylî says that the same is narrated from Muzanî and Yahyâ bin Salâm. [Rawḍul-Anf volume 1 page 162]

Muqâtil bin Sulaymân relates that at the early stages of Islâm Allâh Ta‘âlâ had prescribed two rak‘ât of Ṣalâh for the morning and two rak‘at for the evening. Later on five Ṣalâhs were ordained on the night of M‘irâj. [‘Uyûn Al-Athar volume 1 page 91]

The earliest pioneers **Raḍiallâhu ‘Anhum wa Raḍû ‘Anhu**⁸⁸

The very first person to embrace Islâm was his beloved wife Hadrat Khadîjatul-Kubrâ رضي الله عنها and she was the first person to join him for Ṣalâh (with Jam‘ât) on a Monday evening. Hence, she is regarded as the earliest member of *Ahle-Qiblah* (people who face the Qiblah as a reference to the Muslims). [Iṣâbah, ‘Uyûn-Al-Athar]

Thereafter Waraqah bin Nawfal was honoured with embracing Islâm followed by Hadrat ‘Alî رضي الله عنه who for some time was under the guardianship⁸⁹ of Rasûlullâh ﷺ. He was ten when

⁸⁸ The literal translation of this is ‘Allâh Ta‘âlâ is pleased with them and they are pleased with Allâh Ta‘âlâ. The Holy Qurân frequently extols the Ṣahâbah in such celebratory words. Bear in mind that Allâh Ta‘âlâ is pleased only with he who dies with Îmân and Ikhhlâs (sincerity). Allâh Ta‘âlâ is absolutely not pleased with a fâsiq (flagrant sinner) and a munâfiq (hypocrite).

⁸⁹ When the citizens of Makkah were once afflicted by a severe drought, Rasûlullâh ﷺ approached his uncle Hadrat ‘Abbâs رضي الله عنه saying: “Abû Tâlib is encumbered by a number of children and these are times of famine. We should assist him in any way we can to reduce his burden. Why don’t you take responsibility for some of them whilst I take responsibility for some of the others?” When Rasûlullâh ﷺ and Hadrat ‘Abbâs رضي الله عنه put this proposal to Abû Tâlib, he said: “Very well! Leave ‘Aqîl behind in my care. You may choose whomsoever you wish from the remaining children.”

he embraced Islâm. On the Tuesday following Rasûlullâh ﷺ's ordainment to prophethood, he joined Rasûlullâh ﷺ in Salâh as well. [*‘Uyûn Al-Athar* volume 1 page 93]

According to the narration of Ibn Ishâq, when Hadrat ‘Alî رضي الله عنه observed Rasûlullâh ﷺ and Hadrat Khadîjah رضي الله عنها performing Salâh on the day following his ordainment, he asked: “What is this?” Rasûlullâh ﷺ replied: “This is the Dîn of Allâh Ta‘âlâ. Each and every one of the Prophets imparted the same Dîn to the peoples of this world. I am also inviting you towards Allâh. Worship Him alone and renounce (the idols of) Lât and ‘Uzzâ.” Hadrat ‘Alî remarked: “This is something absolutely novel to me. I haven’t heard of anything quite like this. I am unable to make a decision without mentioning this to my father Abû Tâlib.” Since Rasûlullâh ﷺ was a bit reluctant to disclose his secret to anyone else, he said: “Alî! If you do not wish to embrace Islâm, don’t mention it to anyone else.” Hadrat ‘Alî remained silent. Not even a night passed when Islâm was infused into his heart. The next morning he presented himself to Rasûlullâh ﷺ saying: “What are you inviting us to?” Rasûlullâh ﷺ replied: “Bear testimony that Allâh is all alone and He has no partner. Renounce Lât and ‘Uzzâ and express your revulsion towards idolatry.” Hadrat ‘Alî رضي الله عنه then embraced Islâm and for quite a while – possibly a whole year as mentioned in some narrations – he concealed his conversion to Islâm from his father Abû Tâlib.

Rasûlullâh ﷺ favoured Alî رضي الله عنه for his guardianship whilst Hadrat ‘Abbâs رضي الله عنه preferred ‘Aqîl. [*Sîrat Ibn Hishâm* volume 1 page 84]

[Al-Bidâyah wa Al-Nihâyah volume 3 page 24] Following this, Rasûlullâh ﷺ's emancipated slave Hadrat Zaid bin Hârithah embraced Islâm and performed Salâh with him. ['Uyûn Al-Athar volume 1 page 94]

Islâm of Abû Bakr Siddîq رضي الله عنه

When all his household members embraced Islâm, Rasûlullâh ﷺ invited his intimate friends and close associates to embrace this great blessing of Islâm. The first person he extended this invitation to was his devoted friend, his childhood acquaintance and his intimate confidant Hadrat Abû Bakr رضي الله عنه. Without even giving it a second thought, Hadrat Abû Bakr enthusiastically accepted Rasûlullâh ﷺ's invitation the moment it was extended to him.

Persian Couplet:

“Rasûlullâh ﷺ presented the truth and Abû Bakr submitted to it. A single *Tasdîq* (belief) transformed him into a *Siddîq* (passionate believer).”

As it appears in a Hadîth, Rasûlullâh ﷺ says: “Whoever I presented Islâm to, there was always some degree of hesitation except in the case of Abû Bakr. Without hesitation, he promptly embraced Islâm.” ['Uyûn Al-Athar volume 1 page 95]

When Imâm Abû Hanîfah رحمه الله عليه was asked who was the first person to embrace Islâm, he replied: “Amongst the free

men it was Hadrat Abû Bakr. Amongst the women it was Hadrat Khadîjah. The first slave to embrace Islâm was Hadrat Zaid bin Hârithah whilst Hadrat ‘Alî was the first child to come into the fold of Islâm.” [Al-Bidâyah wa Al-Nihâyah volume 3 page 29]

Although the narrations dealing with the inception of Wahî (divine revelation) establish that Hadrat ‘Alî رضي الله عنه embraced Islâm first, this precedence does not enhance his superiority or virtue. Hadrat Khadîjah رضي الله عنها was his wife and his subordinate. Hadrat ‘Alî رضي الله عنه was only a child when he embraced Islâm and he was in the care of Rasûlullâh ﷺ. The children and womenfolk of the house do not have the nerve to defy the opinion of a superior. On the contrary, Hadrat Abû Bakr رضي الله عنه was independent and free from constraint. He was not subject to anyone’s control. His acceptance of Islâm without a trace of uncertainty and reluctance, without any pressure and subordination is indisputably a focus of immense virtue. Furthermore, the Islâm of Hadrat Khadîjah and Hadrat ‘Alî was restricted to themselves only whilst the Islâm of Abû Bakr was more comprehensive and far reaching. And the good of something or someone more comprehensive is better than the good that is narrowly restricted. The moment Abû Bakr رضي الله عنه accepted Islâm he at once embarked on the propagation and dissemination of Islâm. He became a source of great assistance and support to Rasûlullâh ﷺ. On the other hand, Hadrat ‘Alî رضي الله عنه was only a child. What assistance could he have rendered to Islâm at that age? In fact, he was concealing his acceptance of Islâm even from his own father. [For further details, see Zarqânî volume 1 page 244] Due to

Abû Tâlib's poverty-stricken circumstances, Hadrat 'Alî was in the care of Rasûlullâh ﷺ. So he was incapable of providing even financial assistance to Rasûlullâh ﷺ and the cause of Islâm. Furthermore, when a child lives in the company and care of another, he attempts to emulate whatever his guardian is engaged in. Children don't normally possess the ability to differentiate between good and bad nor between benefit and harm. This was the condition of Hadrat 'Alî رضي الله عنه at that time. On the contrary, Abû Bakr رضي الله عنه, was exceedingly intelligent, wise and in absolute control of his senses. He was perfectly capable of differentiating between benefit and harm and between good and evil. He was a contemporary of Rasûlullâh ﷺ and one of the affluent and influential members of Makkan society. Abû Bakr submitted to the invitation of Islâm right at its very inception without any pressure whatsoever and subsequently exposed his status of embracing Islâm. He did not conceal his Islâm from his father or brother (as in the case of 'Alî). He disclosed his Islâm to intimate associates and encouraged them particularly to enter the fold of this true religion. This is unquestionably a basis of immense virtue. In short, Abû Bakr was a man of absolute independence and free of external constraints. He was a man of wisdom and commanded an influential personality. He embraced Islâm at its very inception demonstrated his extensive support for Rasûlullâh ﷺ in disseminating the Dîn of Islâm. He surrendered his wealth, resources and the entire capital of his life for the cause of Islâm. He resolutely supported Rasûlullâh ﷺ for a protracted period of thirteen years in every calamity and misfortune and repelled the enemy. Due to his young age,

Hadrat ‘Alî did not have the same ability to repel the enemy. Hadrat Abû Bakr on the other hand started the propagation of Islâm the moment he embraced Islâm. Whenever he came into contact with his close friends or they came into contact with him, he would extend the invitation of Islâm to them. As a result of his persistent efforts in communicating this message, the following personalities entered the fold of Islâm: ‘Uthmân bin ‘Affân, Zubair bin ‘Awwâm, ‘Abdur-Rahmân bin ‘Awf, Talhah bin ‘Ubaidullâh and S‘ad bin Abî Waqqâs رضي الله عنهم. These dignitaries of the Quraysh and the noble members of their respective families embraced Islâm at the prompting of Abû Bakr رضي الله عنه. He brought all of them to Rasûlullâh ﷺ and they all embraced Islâm at his blessed hands and joined him for Ṣalâh. After this, the following persons were honoured with Islâm: Abû ‘Ubaidah, ‘Âmir bin Al-Jarrâh⁹⁰, Arqam bin Abil-Arqam, the three sons of Maz‘ûn bin Habîb; ‘Uthmân bin Maz‘ûn, Qudâmah bin Maz‘ûn and ‘Abdullâh bin Maz‘ûn, ‘Ubaidah bin Al-Hârith, Sa‘îd bin Zaid bin ‘Amr bin Nufail and his wife Fâtimah bint Khattâb – in other words, the sisters of ‘Umar bin Khattâb – Asmâ bint Abî Bakr, Khabbâb bin Al-Arat, ‘Umair bin Abî Waqqâs (brother of S‘ad bin Abî Waqqâs), ‘Abdullâh bin Mas‘ûd⁹¹, Mas‘ûd bin Al-Qârî, Salîṭ

⁹⁰ Abû ‘Ubaidah embraced Islâm even before taking sanctuary in Dâru Arqam. [Tabqât Ibn S‘ad]

⁹¹ Amongst the noble leaders of Makkah, he accepted Islâm after eleven or twelve of the Sahâbah embraced Islâm. [Isâbah]

bin ‘Amr, ‘Ayyâsh bin Abî Rabî‘ah and his wife Asmâ bint Salâmah, Khunais bin Huzâfah, ‘Âmir bin Rabî‘ah, ‘Abdullâh bin Jahsh and his brother Abû Ahmad bin Jahsh, J‘afar bin Abî Tâlib and his wife Asmâ bint ‘Umais, Hâtib bin Al-Hârith, his wife Fâtimah bint Mujallal and his brother Khattâb bin Al-Hârith with his wife Fakîhah bint Yasâr, M‘amar bin Hârith, Sâib bin ‘Uthmân bin Maz‘ûn, Muṭallib bin Azhar with his wife Ramlah bint Abî ‘Awf, Na‘îm bin ‘Abdullâh Al-Nahhâm⁹², ‘Âmir bin Fuhairah⁹³ the emancipated slave of Abû

‘Abdullâh bin Mas‘ûd رضي الله عنه narrates: “I used to graze the goats of ‘Uqbah bin Abî Ma‘îṭ. On one occasion Rasûlullâh ﷺ passed my flock. Abû Bakr was also with him. Rasûlullâh ﷺ asked me: “Do you have any milk with you?” I replied: “I am merely entrusted with these goats. (They don’t belong to me. I am not at liberty to give you their milk.) Rasûlullâh ﷺ said: “If you have a goat without any milk in its udders, bring it tome.” I presented him with a goat without any milk. He placed his blessed hand over its udders and thereafter started milking the goat. He made Abû Bakr drink first and thereafter offered the milk to me until both of us were totally satiated. He then addressed the udders saying: “O Milk! Dwindle away from these udders.” The moment he said this, the goat reverted to its previous milkless state. On witnessing this miracle, I embraced Islâm. I then requested Rasûlullâh ﷺ to educate me. Rasûlullâh ﷺ passed his blessed hand over my head saying: “May Allâh Ta‘âlâ bless you. You are a young lad educated by Allâh Ta‘âlâ.” Hâfiz Ibn Sayyidun-Nâs narrates this Hadîth with his own *Sanad*. [‘Uyûn Al-Athar]

⁹² Nahhâm is derived from the word Nahm, which means voice. Rasûlullâh ﷺ is reported to have said: “I have heard the Nahm (voice) of Na‘îm bin

Bakr Siddîq, Khâlid bin Sa'îd bin 'Âṣ and his wife Umaniyyah bint Khalaf, Hâtîb bin 'Amr, Huzaifah bin 'Utbah, Wâqid bin 'Abdullâh, the four⁹⁴ sons of Bukair bin 'Abdyâlîl; Khâlid. 'Âmir, 'Âqil and Iyâs, 'Ammâr bin Yâsir and Suhaib bin Sinân the emancipated slave of 'Abdullâh bin Jad'ân رضي الله عنهم.

Whenever the hour of Ṣalâh approached, Rasûlullâh ﷺ would secretly perform his Ṣalâh in a secluded valley or mountain pass. On one occasion, Rasûlullâh ﷺ was performing his Ṣalâh with Hadrat 'Alî رضي الله عنه on an isolated mountain pass when all of a sudden Abû Tâlib appeared in the distance coming their way. Up until that time, Hadrat 'Alî had not exposed his conversion to his parents, uncles and other relatives. Abû Tâlib

'Abdullâh in Jannah. [Sîrat Ibn Hishâm, refer to Isâbah volume 3 page 567 and Tabqât volume 4 page 102]

⁹³ 'Âmir bin Fuhairah رضي الله عنه was martyred in the battle of Bîr Ma'ûnah and the angels raised his body to the sky. [Rawḍul-Anf volume 1 page 168]

⁹⁴ The same four brothers; Khâlid. 'Âmir, 'Âqil and Iyâs, were the first to embrace Islâm in Dâru Arqam (the house of Arqam) and they pledged allegiance on the hands of Rasûlullâh ﷺ. When the command of *Hijrah* was revealed, they migrated with their wives and children. Not a single member of the family remained in Makkah. They locked their houses in Makkah and set out for Madînah Munawwarah. The family put up at the house of 'Abdul-Munzir. [Tabqât bin S'ad volume 3 page 282] 'Âqil's name was originally Ghâfil (negligent). Instead of Ghâfil, Rasûlullâh ﷺ changed his name to 'Âqil (intelligent). [Isâbah volume 2 page 257] Initially he was Ghâfil (negligent) of the hereafter and now he is 'Âqil (aware).

addressed Rasûlullâh ﷺ saying: “Nephew! What religion is this? What kind of devotion is this?” Rasûlullâh ﷺ replied: “Uncle! This is the Dîn of Allâh Ta‘âlâ, his angels and all His prophets, especially the Dîn of our forebear Hadrat Ibrâhîm عليه السلام. Allâh Ta‘âlâ has selected me as His messenger to all His servants. You are most eligible for my advice. I invite you towards goodness and divine guidance. You ought to accept this divine guidance and true religion first and prove your support and assistance towards me.”

Abû Tâlib replied: “Nephew! Personally I am unable to renounce my ancestral religion but I assure you that in my presence nobody will hurt you. He then turned to Hadrat ‘Alî asking: “Son! What is this newfangled religion you have submitted to?” Hadrat ‘Alî replied: “Father! I have faith in Allâh and His Rasûl and I believe in whatever he conveys to us from Allâh. I join him in Salâh and I am his devoted adherent.” Abû Tâlib remarked: “Very well then! He has unquestionably invited you to good. Don’t ever abandon him.” [Sîrat Ibn Hishâm volume 1 page 87]

The Islâm of J‘afar bin Abî Tâlib رضي الله عنه⁹⁵

One day Hadrat ‘Alî رضي الله عنه was engaged in Salâh with Rasûlullâh ﷺ. Hadrat ‘Alî رضي الله عنه was to his right. Unexpectedly Abû Tâlib happened to pass by. Hadrat J‘afar was also with him. Abû Tâlib addressed J‘afar advising: “Son! Like ‘Alî, you should also lend your support to your cousin. Stand on his left and join them in Salâh. [Asad Al-Ghâbah volume 1 page 287] J‘far رضي الله عنه was also one of the foremost Shahâbah to embrace Islâm. He was either the twenty-first or the twenty-fifth person to embrace Islâm. [Isâbah volume 1 page 237]

Islâm of ‘Afif Kindî رضي الله عنه⁹⁶

⁹⁵ He was a full brother of Hadrat ‘Alî رضي الله عنه. He was ten years elder than ‘Alî. Negus, the king of Abyssinia embraced Islâm at his hands. He was martyred in the battle of Mûtah. He sustained more than seventy wounds on his body. More details will be discussed under the year dealing with the battle of Mûtah.

⁹⁶ ‘Afif (chaste) was actually his title. Hâfiz says: “his name was actually Shurâhîl. Due to his purity and chastity, he was honoured with the title of ‘Afif (chaste). One of stanzas of his poetry reads as follows: “She beckoned me towards fun filled recreation, I submitted: “You are well aware of my chaste nature.” [Isâbah volume 2 page 487]

Afif Kindî was a close friend of Hadrat ‘Abbâs رضي الله عنه. He was a perfume merchant by trade. By virtue of his commercial activities, he would often travel to Yemen. ‘Afif Kindî رضي الله عنه says: “I was once in Minâ with Hadrat ‘Abbâs رضي الله عنه when a man appeared, performed Wudû methodically and stood up for Salâh. Thereafter a woman appeared, performed Wudû in the same manner and stood up for Salâh. A little while later, an eleven-year-old boy came. He too performed Wudû and stood for Salâh in line with this man. I asked ‘Abbâs: “What religion is this?” He replied: “This is the Dîn of my nephew Muḥammad who professes to be the apostle of Allâh Ta‘âlâ. This youngster is ‘Alî bin Abî Tâlib who is also my nephew whilst this woman is Muḥammad bin ‘Abdullâh’s wife.” ‘Afif later embraced Islâm. He would often lament: “If only I was the fourth person to embrace Islâm.” [‘Uyûn Al-Athar] Ibn ‘Abdul-Barr says that this Hadîth is extremely authentic. Hâfiz Ibn ‘Abdul-Barr says that this Hadîth is exceptionally good and there is no objection whatsoever to its authenticity. Hâfiz ‘Asqalânî says that Imâm Bukhârî cites this Hadîth in his Târîkh. Baghawî and Ibn Mandah also cite this Hadîth. According to this narration, however, an additional statement of Hadrat ‘Abbâs is also recorded. “My nephew, Muḥammad, also asserts that the riches of the Persian and Roman emperors will be conquered at his hands.” [Isâbah volume 2 page 487 under the chapter on ‘Afif Kindî.]

Islâm of Talhah رضي الله عنه

Hadrat Talhah رضي الله عنه narrates: “I was once on a business trip to Buṣrâ. One day I was in the market place of Buṣrâ when I heard a monk shouting out: “Ascertain if there is anyone from the Haram of Makkah (amongst these traders).” I responded: “I am from the Haram of Makkah.” The monk asked: “Has Aḥmad (ﷺ) made an appearance as yet?” I posed: “Come again! Who?” The monk replied: “The son of ‘Abdullâh bin ‘AbdulMuttalib. This is the month of his impending appearance. He is expected to appear in the Haram of Makkah and migrate to a rocky land abundant in date palms. He is the final messenger. Be vigilant. Don’t get left behind.” This statement had a profound effect upon my heart. I immediately returned to Makkah enquiring if anything new had transpired recently. They replied: “Yes, Muḥammad, the trustworthy, has claimed prophethood and the son of Abû Quḥâfah (i.e. Abû Bakr رضي الله عنه) has committed himself with him.” Without delay, I set out for Abû Bakr رضي الله عنه. He took me to Rasûlullâh ﷺ, before whom I embraced Islâm and I also gave him a detailed account of what transpired between the monk and I at Buṣrâ. [Isâbah volume 2 page 229 under the chapter on Talhah رضي الله عنه]

Islâm of S‘ad bin Abî Waqqâs

S‘ad bin Abî Waqqâs رضي الله عنه says: “Three nights before embracing Islâm I saw a dream; I was in an appallingly intense darkness. It was so dark that I could see absolutely nothing. Suddenly, a moon appeared and I started trailing behind it. To my amazement, I observed that Zaib bin Hârithah, ‘Alî and Abû Bakr have already beat me to its Nûr (illumination). On awakening, I set out for Rasûlullâh ﷺ and enquired: “What do you preach?” Rasûlullâh ﷺ replied: “I invite you towards the oneness of Allâh Ta‘âlâ and I invite you to attest that I am the messenger of Allâh.” I submitted: “I bear witness that there is none worthy of worship besides Allâh and that Muḥammad is Allâh’s messenger.” [Extracted by Abû Dunyâ and ibn ‘Asâkir Khaṣâiṣu-Kubrâ volume 1 page 122]

Islâm of Khâlid bin Sa‘îd bin Al-‘Âs رضي الله عنه

He is one of the first people to embrace Islâm. He was either the fourth or fifth person to embrace Islâm. [Al-Isṭabah volume 1 page 406]

Before embracing Islâm, he had rather strange dream. He says: “I dreamt that I am standing at the edge of a broad and deep abyss blazing with a gigantic fire. My father, Sa‘îd was about to impel me into the raging blaze when all of a sudden Rasûlullâh ﷺ appeared before us. He clutched me by the waist and hauled me away. I got up saying: “By Allâh! This dream is true.”

I then proceeded to Abû Bakr and related the dream to him. Abû Bakr رضي الله عنه said: “Allâh wants good for you. This is the messenger of Allâh. Follow him and embrace Islâm. Inshâ Allâh, once you adhere to Rasûlullâh ﷺ and embrace Islâm, your Islâm will safeguard you from falling into the pit of fire but it appears your father is falling into the pit of fire.” I then went to Rasûlullâh ﷺ and enquired: “O Muḥammad! (ﷺ), To what are you inviting us?” Rasûlullâh ﷺ replied: “I am inviting you towards Allâh Who is all alone, He has no partner and verily Muḥammad is His slave and messenger. And I invite you to relinquish⁹⁷ your worship of stones (idols) that neither control benefit nor harm nor do they even comprehend who worships them or who desists from worshipping them.”

Khâlid relates: “I then submitted before Rasûlullâh ﷺ: ‘I testify that Allâh is all alone and you (O Muḥammad!) are His true messenger.’ In this manner I embraced Islâm. When my father got wind of me embracing Islâm, he beat me up so severely that I sustained a deep gash to the head. He broke a stick on my head and shrieked: “You are taking after Muḥammad (ﷺ) who is opposed to the whole nation. He condemns our deities and depicts our forefathers as stupid and ignorant.” I responded: “By Allâh! Muḥammad ﷺ is true in his proclamations.” This statement enraged my father even further. He hurled acerbic

⁹⁷ After professing *Tauhîd* (monotheism) and *Risâlat* (prophethood), the injunction of relinquishing *kufr* and *Shirk* (disbelief and polytheism) is an indication of absolute abhorrence to and alienation from *Kufr*. This is a pre-requisite for Îmân and Islâm. We will discuss this in more detail soon.

invectives at me and bellowed: “You contemptible idiot! Get out of here. Don’t ever come close to me. By Allâh! I will cut off your food.” I calmly replied: “If you deprived me of food, Allâh Ta‘âlâ will provide me His sustenance.” Upon this, my father drove me out of the house and warned his children to sever relationship with me and to refrain from speaking to me. He cautioned them that if any of them were to speak to me, he would face the same fate.”

Khâlid subsequently left his father’s house and headed for the welcoming door of Rasûlullâh ﷺ. Rasûlullâh ﷺ held Khâlid in high esteem and always welcomed him warmly. [[Al-Mustadrak volume 3 page 248.] This incident is also narrated briefly by Hâfiz ‘Asqalânî in Isâbah.

A man does not bring dishonour to himself by leaving the door of anyone but he would definitely not find honour and respect wherever he goes if he has to leave the door of Allâh Ta‘âlâ and His Rasûl ﷺ. As Allâh Ta‘âlâ declares: “And to Allâh alone is honour, and to His Rasûl ﷺ and to the believers but the hypocrites are not aware.” This verse clearly reveals that honour lies in Îmân whilst disbelief (kufr) is downright humiliation and shame. There is no likelihood whatsoever of honour in kufr.

Persian couplet: “Every beloved who turns his face away from His divine court will encounter dishonour wherever he goes.”

Hadrat Khâlid رضي الله عنه says: “My father once fell seriously ill. He vowed: “If Allâh restores my health from this illness, I will not allow the deity Muḥammad urges us to worship to be

worshipped here in Makkah.” I made Du‘â to Allâh Ta‘âlâ: ‘O Allâh! Do not allow my father to get up from this illness.’ He eventually died from this illness.” [Al-Mustadrak volume 3 page 249]

Islâm of ‘Uthmân bin ‘Affân رضي الله عنه

Hadrat ‘Uthmân رضي الله عنه says: “I once entered my house when I saw my aunt (mother’s sister), S‘udâ sitting amongst the house folks. My aunt frequently engaged in soothsaying. The moment she laid eyes on me, she said:

“Congratulations and glad tidings to you O ‘Uthmân. Thrice, thrice again and thrice once more.

Then again once more to complete ten. You are fortunate to acquire good and you are privileged to be protected from evil.

By Allâh! You have wedded an incredibly chaste and beautiful woman. You are an unmarried man and you have married a virgin.”

I was quite shocked at hearing these stanzas. I exclaimed: “Aunty! What are you saying.” Upon this, she recited the following couplets:

“‘Uthmân! O ‘Uthmân! O ‘Uthmân! You are a man of exceptional beauty coupled with great honour.

This is a Prophet who possesses irrefutable proof. The Lord of reward (Allâh Ta‘âlâ) sent him with the truth.

And the divine word, which differentiates between good and evil, descends upon him.

So adhere to him and do not allow the idols to mislead you.”

I responded: “Aunty! You mention such things the names of which have been unheard of in this city. I don’t understand.”

Upon this S‘udâ elaborated:

“Muḥammad bin ‘Abdullâh, the Rasûl ﷺ of Allâh. He has appeared with the divine word of Allâh beckoning everyone to come towards Allâh. His proclamations are a source of guidance. His religion is a fountainhead of success. His condition is one of victory. Screeching against him will be of no avail despite the numerous swords and abundant spears.”

Saying this, she departed but her words left a profound impression upon my heart. I fell into a state of contemplation and anxiety. Since I had an excellent friendly relationship with Abû Bakr, I proceeded to him and sat down with him. Seeing my pensive mood, he asked: “What seems to distress you?” I related the entire incident about my aunt and her poetical predictions to Abû Bakr رضي الله عنه. Abû Bakr responded: “‘Uthmân! You are, Mâ Shâ Allâh, intelligent and incisive. You are very adept in differentiating between the truth and falsehood. People like you are not bewildered between the truth and falsehood. What are these idols that our people are bowing down to? Are these idols not blind and deaf? They can neither hear nor see. Neither can they cause harm nor are they able to confer benefit.” Hadrat ‘Uthmân replied: “By Allâh! They are

precisely as you profess.” Upon this Abû Bakr رضي الله عنه commented: “By Allâh! Your aunt spoke the truth. Muḥammad bin ‘Abdullâh is the messenger of Allâh. Allâh Ta‘âlâ commissioned him with His message to the people. If you deem it appropriate, you may attend one of his discourses and listen to what he says.”

Hadrat ‘Uthmân says: “We were just speaking about this when, as a stroke of fortune, Rasûlullâh ﷺ happened to pass by. Hadrat ‘Alî رضي الله عنه was with him. Rasûlullâh ﷺ had a cloth in one hand. On seeing Rasûlullâh ﷺ, Abû Bakr رضي الله عنه stood up and whispered something into his ear. Rasûlullâh ﷺ approached us and seated himself before us. He then addressed ‘Uthmân رضي الله عنه saying: “O ‘Uthmân! Allâh invites you to Jannah. So accept His invitation. I am the messenger of Allâh Ta‘âlâ sent to you and the entire creation.”

Hadrat ‘Uthmân relates: “By Allâh! The moment I heard this, I was unable to restrain myself. Without any delay, I embraced Islâm declaring: “I bear witness that there is none worthy of worship but Allâh, He is alone and has no partner and I bear witness that Muḥammad is His slave and messenger.”

Persian Couplet: “Every *Ummatî* who cherishes the taste of *Haqq*,

for him, the mere vision of the messenger and the perception of his voice is an incomparable miracle.

Hadrat ‘Uthmân relates: “Not even a few days had passed when Rasûlullâh ﷺ’s daughter Hadrat Ruqayyâ رضي الله عنها came into

my *Nikâh*. Everyone viewed this union with a complimentary eye. To mark this auspicious occasion, my aunt S‘udâ composed the following stanzas:

“Allâh has guided ‘Uthmân, His chosen servant. Only Allâh has guided him and He is the only being Who leads the way.

Owing to his sound discretion, ‘Uthmân has pursued Muḥammad. After all, he is the son of Arwâ. (Arwâ literally means contemplative and understanding. In other words, ‘Uthmân acted with judiciousness. Arwâ the daughter of Kuraiz was actually Ḥaḍrat ‘Uthmân رضي الله عنه’s mother.)

And he (‘Uthmân رضي الله عنه) is a man who does not desist from the truth.

And the commissioned personality (Rasûlullâh ﷺ) handed over one of his daughters to him in marriage. It is as though this union is a coalescence of the sun and the full moon on the horizon.

May my life be sacrificed for you O Son of the Hashimites! (Ref to Rasûlullâh ﷺ.) You are the trusted personage whom Allâh Ta‘âlâ has sent to His creation.” [Al-Isâbah volume 1 page 327]

Subsequent to the day Ḥaḍrat ‘Uthmân رضي الله عنه embraced Islâm, Ḥaḍrat Abû Bakr رضي الله عنه brought the following luminaries to Rasûlullâh ﷺ: ‘Uthmân bin Maz‘ûn⁹⁸, Abû

⁹⁸ ‘Uthmân bin Maz‘ûn was disgusted with alcohol even in the times of pre-Islâmic ignorance. He would often exclaim: “I would never put to my lips

‘Ubaidah bin Al-Jarrâh⁹⁹, Abû Salimah¹⁰⁰ bin ‘Abdul-Asad Arqam bin Al-Arqam. All of them embraced Islâm at the same time in one sitting. [Al-Riyâd Al-Nadrah volume 1 page 85]

Yazîd bin Rumân narrates: “‘Uthmân bin Maz‘ûn, ‘Ubaidah bin Al-Hârith, Abû ‘Ubaidah Al-Jarrâh, ‘Abdur-Rahmân bin ‘Awf and Abû Salimah bin ‘Abdul Asad all got together and

something that dispossesses me of my intellect and offers the most common and weak person a chance to poke fun at me and may perhaps cause me to hand my daughter in marriage to someone I despise.” When the verse of Sûrah Mâidah prohibiting alcohol was revealed, someone came up to him and recited the verse. He exclaimed: “May Allâh destroy this alcohol. From the very beginning, I had a clear perception of the (evils) associated with this sin.” [Tabqât Ibn S‘ad volume 3 page 286]

⁹⁹ Abû ‘Ubaidah was his appellation. His first name was ‘Âmir whilst Amîn Al-Ummah was his title. He was amongst the foremost Muslims. He was also enumerated as one of the ‘Asharah Mubasshaarah (the ten who were honoured with glad tidings of Jannah). He migrated twice; once to Abyssinia and the second time to Madînah Munawwarah. He actively participated in all the military campaigns. During the Caliphate of Hadrat ‘Umar رضي الله عنه, he was appointed as commander-in-chief of the Syrian forces. He passed away in Syria during the plague of ‘Amwâs in 18 A.H. As Hadrat ‘Umar رضي الله عنه was approaching his departure from this world, he would repeatedly say: “If Abû ‘Ubaidah was alive, I would have appointed him the Khalîfah.”

¹⁰⁰ Abû Salimah was the milk brother of Rasûlullâh ﷺ and the first husband of Ummu Salimah رضي الله عنها – the wife of Rasûlullâh ﷺ.

appeared before Rasûlullâh ﷺ. Rasûlullâh ﷺ presented them with Islâm and enlightened them about the injunctions of Islâm. All of them embraced Islâm with one voice. These personages embraced Islâm before they had taken refuge in Dâru Arqam. [Tabqât Ibn S‘ad volume 43 page 286]

Islâm of ‘Ammâr and Suhaib رضي الله عنهما

‘Ammâr bin Yâsir رضي الله عنه says: “I met Suhaib bin Sinân at the door of Dâre Arqam whilst Rasûlullâh ﷺ was inside. I asked Suhaib what his intention was. He surprised me by asking me the same question. “What is your purpose for turning up here? He enquired. I replied: “I intend to go to him (Rasûlullâh ﷺ) and listen to what he has to say.” Both of us then entered Dâre Arqam where Rasûlullâh ﷺ presented before us the teachings of Islâm. Both of us, without more ado, embraced Islâm.” [Tabqât Ibn S‘ad volume 3 page 212]

Islâm of ‘Amr bin ‘Abasah رضي الله عنه

‘Amr bin ‘Abasah says: “From the very outset, I had a horrid revulsion towards idolatry. I always considered these idols to be mere chunks of stone that possess absolutely no control over benefit or harm. I once came across a scholar from the *Ahle-Kitâb* (people of the scriptures – Jews or Christians) and asked him about the best and most virtuous religion. The Scholar

replied: “A man is bound to appear in Makkah, who would invite people away from idolatry towards the unity of Allâh. He will bring forth the best and most virtuous religion. And if you happen to meet him, make sure you adhere to his teachings.”

‘Amr bin ‘Abasah says: “From that day onwards, the city of Makkah was constantly in my thoughts. I would attempt to glean some information about Makkah from every traveller to the holy city until one day I got wind of Rasûlullâh ﷺ’s appearance.” This narration is cited in M’ujam Tabrânî and Dalâil Abî Nu‘aim under the chapter dealing with ‘Amr bin ‘Abasah رضي الله عنه.

The moment I received news of Rasûlullâh ﷺ’s appearance, I set out for Makkah. I met with Rasûlullâh ﷺ covertly and asked him: “Who are you?” “I am the messenger of Allâh.” He replied. I asked: “Did Allâh Ta‘âlâ commission you to this earth as a messenger?” He replied in the affirmative. I then asked him what message Allâh Ta‘âlâ has communicated through him to us. Rasûlullâh ﷺ replied: “The message from Allâh Ta‘âlâ is that He (Allâh) be accepted as one, no partner be assigned to him, idols should be destroyed and favourable family ties maintained.” I then enquired: “In this regard, who is with you?” He replied: “A free man and a slave.” In other words, Abû Bakr رضي الله عنه and Bilâl رضي الله عنه. I finally submitted: “I am also your ardent follower. I also wish to remain with you.” Rasûlullâh ﷺ advised: “At this point in time, I suggest you return home. When you learn of my dominance, you may return.”

‘Amr bin ‘Abasah says: “I embraced Islâm and returned home but I continued keeping track of Rasûlullâh ﷺ and his sustained progress. When Rasûlullâh ﷺ ultimately migrated to Madînah Munawwarah, I presented myself before him and asked: “O Prophet of Allâh! Do you remember me” Rasûlullâh ﷺ replied: “Of course, you are the person who approached me whilst I was in Makkah (during the earlier times of Islâm).” I responded: “Yes, I am the same person. O Prophet of Allâh! Teach me something.....” The complete Hadîth is mentioned in Musnad Aḥmad. This Hadîth is also cited in Sahîḥ Muslim. [Al-Isâbah volume 3 page 6]

Islâm of Abû Zarr رضي الله عنه

Ibn ‘Abbâs رضي الله عنه narrates that when Abû Zarr Ghifârî رضي الله عنه learnt of Rasûlullâh ﷺ’s prophethood, he requested his brother, Unais¹⁰¹, to proceed to Makkah saying: “Travel to Makkah and gather some information on this man who claims that he is the messenger of Allâh Ta‘âlâ and that divine revelation descends upon him from the heavens. Also listen to his discourse”

As per Abû Zarr’s proposal, Unais came to Makkah, met with Rasûlullâh ﷺ and returned home. When asked by Abû Zarr, what information he returned with, Unais replied: “When I

¹⁰¹ He was elder than Abû Zarr رضي الله عنه [Al-Isâbah volume 1 page 76]

landed in Makkah, I found some people referring to him as a fraud or a sorcerer whilst others referred to him as a soothsayer or poet. By Allâh! He is definitely not a poet or soothsayer.” Unais himself was a celebrated poet. This is why he remarked: “I have heard the speech of soothsayers but the discourses of this man does not bear any resemblance to the speech of soothsayers. I also appraised his discourses on poetical scales but I realised that it is not even poetry. By Allâh! This man is truthful and honest.” He also declared:

“I have only witnessed him enjoining good and restraining evil. I have observed him bidding good character. And I have heard his discourse, which is definitely not poetry.”

On hearing this report, Abû Zarr رضي الله عنه submitted: “I am not abundantly convinced.” Perhaps Abû Zarr رضي الله عنه aspired to listen to additional details about Rasûlullâh ﷺ. Such sketchy and condensed information was probably not sufficient for him. This is why he took some provisions and a water bag and set out for Makkah by himself. Through the good offices of Hadrat ‘Alî رضي الله عنه he reached Rasûlullâh ﷺ and after listening to Rasûlullâh ﷺ firsthand, he embraced Islâm. He immediately thereafter proceeded to the Haram and publicly proclaimed his conversion to Islâm. The infidels thrashed him so severely that he fell to the ground. The intervention of ‘Abbâs barely saved him from further beating.

Rasûlullâh ﷺ advised him to return home and apprise his people about this message of Islâm. Rasûlullâh ﷺ counselled him to return only when he hears of the Muslims’ dominance. Subsequently, he returned home where both brothers invited

their mother to embrace Islâm. She very enthusiastically embraced Islâm. He later invited his people, the Ghiffâr tribe, towards Islâm. Half of them accepted Islâm there and then.”
[Al-Is̥bah volume 2 page 62]

Note: The aforementioned narratives of ‘Amr bin ‘Abasah رضي الله عنه Abû Zarr رضي الله عنه distinctly indicate that Rasûlullâh ﷺ had a firm conviction of the future dominance of this divine religion. And such committed conviction in the face of limited resources and against all odds is not possible without divine revelation.

Assembly of the Muslims in Dâru Arqam

As people steadily embraced Islâm, a small group of Muslims subsequently evolved. Thus it was proposed that all of them would congregate in the house of Arqam¹⁰² رضي الله عنه. Hadrat Arqam رضي الله عنه was one of the earliest Muslims. He was either the seventh or the tenth person to embrace Islâm. His house was on Mount Safâ. Right up to the Islâm of Hadrat ‘Umar رضي الله عنه, Rasûlullâh ﷺ and the Sahâbah رضي الله عنهم would congregate at Arqam رضي الله عنه’s house. After Hadrat

¹⁰² Arqam رضي الله عنه participated in the battle of Badr and in a number of other expeditions. He passed away in 55 A.H. during the Caliphate of Hadrat Mu‘âwiyah رضي الله عنه.

‘Umar رضي الله عنه embraced Islâm, the Muslims would assemble wherever they preferred. [Al-Isâbah volume 1 page 28]

Hâfiz ‘Irâqî رحمه الله عليه sums up in the following stanzas:

“And Rasûlullâh ﷺ procured Dâr Al-Arqam for his companions where they were concealed from their people.

And it is said that they would emerge one after the other and secretly proceed towards the gorges and canyons for Ṣalâh.

Until three years had elapsed and Allâh Ta‘âlâ exposed this Dîn.

And Rasûlullâh ﷺ came out openly with the truth and explicitly proclaimed it in compliance with the divine commandment ‘and openly convey that which you have been directed to’.

And he set out cautioning the families mentioned when the verse ‘and warn your close relatives’ was revealed.”

Open proclamation of Islâm

Over a period of three years, Rasûlullâh ﷺ continued inviting people to Islâm secretly and people steadily embraced Islâm. After this period of three years, Rasûlullâh ﷺ was instructed to proclaim this invitation openly. The following verse were revealed:

“Therefore proclaim (Islâm) openly that which you have been instructed and turn away from the polytheists.” [Sûrah Al-Hijr verse 94]

“And warn your close relatives and treat with affection those believers who have followed you.” [Sûrah Shû‘arâ verses 214-215]

“And say (O Muḥammad!) I am indeed an open warner.” [Sûrah Al-Ḥijr verse 89]

In response to such verses, Rasûlullâh ﷺ ascended Mount Ṣafâ and summoned each of the tribes by name. When they had all assembled around him, he asked them: “If I caution you about a marauding party on the other side of this mountain that is about to attack you, would you believe me?” In one voice they all responded: “Surely, why not! We have only known you to be honest and truthful.” Rasûlullâh ﷺ said: “I am warning you about a severe punishment that may befall you (if you do not accept my message from Allâh Ta‘âlâ).” Abû Lahab retorted: “Woe unto you. May you perish. Did you assemble us here for this reason only?” Upon this the Sûrah ‘Tabbat Yadâ Abî Lahab’ (may the hands of Abû Lahab perish.) This entire Sûrah was revealed on account of this incident. [Bukhârî]

Invitation to Islâm and Ta‘âm (meals).

Ḥadrat ‘Alî رضي الله عنه narrates: “When the verse ‘And warn your close relatives’ was revealed, Rasûlullâh ﷺ instructed me to bring a Ṣâ’ (app.3.2 kg) of grain, a shoulder of a goat and a bowl of milk. He then requested me to summon all the children of Muttalib. I executed his instructions as directed. Approximately forty people assembled in response to his

invitation. Amongst them were his uncles; Abû Tâlib, Hamzah, ‘Abbâs and Abû Lahab. Rasûlullâh ﷺ took the meat and cut it with his blessed teeth. Placing the meat into a bowl, he bade the others: “Take the name of Allâh Ta‘âlâ and start eating.” Each and every one of them ate to their fill from this one small dish of food. In fact, there was a little left over as well. All of them were well satiated with this food whereas it was evidently sufficient for one person only. Rasûlullâh ﷺ then instructed me to produce the bowl of milk and offer it to all of them. All of them were quenched with just this one bowl whereas a bowl of milk is not really much. Let alone forty people, a bowl of milk is barely enough for just one person. When the people finished eating, Rasûlullâh ﷺ was about to say something when Abû Lahab blurted out: “People, get up! Muḥammad has cast a spell over your food today. We have never witnessed such sorcery before this day!” The moment he uttered this disparaging remark, people dispersed and Rasûlullâh ﷺ didn’t get a chance to speak to them. The following day, Rasûlullâh ﷺ again instructed Hadrat ‘Alî رضي الله عنه to prepare the same meal. When they finished eating, Rasûlullâh ﷺ said: “What I have presented to you, nobody else has presented anything better than that to his people. I have brought you news about this world as well as the next.” [Extracted by Ibn Ishâq, Bayhaqî and Abû Nu‘aim. Ref: Al-Khaṣâṣu Al-Kubrâ volume 1 page 123]

Although Abû Lahab was Rasûlullâh ﷺ’s uncle, just as Abû Bakr رضي الله عنه remained in the forefront of personal sacrifice, passionate conviction and unstinting love, Abû Lahab ventured to remain in the forefront of downright disbelief, persistent

harassment, disdainful mockery and concentrated hostility. May Allâh's wrath descend on him. On account of this enmity he harboured against Rasûlullâh ﷺ, he forced his sons 'Utbah and 'Utaibah who were married to Rasûlullâh ﷺ's daughters Ruqayyah رضي الله عنها and Ummu Kulthûm رضي الله عنها before prophethood to break up the marriage. Abû Lahab's objective was to intensify the sorrow of Rasûlullâh ﷺ as far as he possibly could. However, this divorce proved to be a source of Allâh Ta'âlâ's mercy. One after the other, both these daughters were eventually married to Hadrat 'Uthmân رضي الله عنه thereby meriting the title of *Zun-Nûrain* (a man of two radiances). Amongst the one hundred and twenty four thousand Ambiyâ عليهم السلام and the Sahâbah رضي الله عنهم only Hadrat 'Uthmân رضي الله عنه had the honour of getting married to two daughters of a Rasûl one after the other thereby earning himself the title of *Zun-Nûrain*. As long as Rasûlullâh ﷺ continued inviting the people individually to Islâm, the Quraysh left him alone without impeding his endeavours but the moment he publicly proclaimed the message of Islâm and started to vilify the idolaters and hampering the ideals of disbelief and polytheism, the Quraysh poised themselves for a spell of hostility and fierce opposition. However, in all of this turbulent antagonism, Abû Talib staunchly upheld his support for Rasûlullâh ﷺ. On one occasion, a delegation of the Quraysh appeared before Abû Talib and said: "Your nephew vilifies our idols, denigrates our religion, depicts us as fools and our forefathers as misguided. Either you curb him or you desist from intervening between him and us. We will sort it out amongst ourselves." Abû Talib very diplomatically and affectionately sidestepped the whole

issue and somehow defused the situation whilst Rasûlullâh ﷺ continued with his invitation towards monotheism and his denigration of disbelief and polytheism. A blaze of unbridled antagonism flared up within adversaries like Abû Lahab and his cohorts. They despatched another delegation to Abû Tâlib saying: “We do acknowledge your nobility and graciousness amongst us but we will never ever tolerate the vilification of our deities and stultification of our forebears. Either you restrain your nephew or we will launch a full-scale battle in which one of us will perish.” Saying this, they returned.

The unrelenting hostilities of the tribe and the bitterness of his family members had a profound effect on Abû Tâlib. When Rasûlullâh ﷺ came to him, Abû Tâlib said: “Dear nephew! People of your tribe came to me and this is what they had to say.” Abû Tâlib then went on to recount what transpired between him and the Qurayshî delegation. Abû Tâlib said: “So I urge you to take pity on me and take pity on yourself as well. Please do not weight me down with an unbearable burden.”

Judging from this conversation, Rasûlullâh ﷺ was led to believe that perhaps Abû Tâlib wants to withdraw his assistance and support from me. So with tearful eyes and a dejected heart, Rasûlullâh ﷺ said: “Uncle! By Allâh, if these people place the sun in my right hand and the moon in my left and beg me to relinquish this work, I will never relinquish it until Allâh either grants this Dîn dominance or until I perish.”

Saying this, Rasûlullâh ﷺ burst into tears and stood up to leave. Abû Tâlib called for him and said: “My beloved nephew! You

do what you want. I will never ever surrender you to your enemies.” [Al-Bidâyah Wan-Nihâyah volume 3 page 47]

Note: Apparently there is nothing more luminous than the sun and the moon. However, according to people of spiritual repute, the *Nûr* (luminance or the Dîn) brought to this world by Rasûlullâh ﷺ was far more brilliant than the luminance of the sun and moon. The polytheists are ceaselessly raring to extinguish this luminance. As Allâh Ta‘âlâ says:

“They wish to extinguish the *Nûr* (luminance) of Allâh with their mouths but Allâh declines except that He completes (and perfects) His *Nûr* even though they detest it.” [Sûrah Tawbah verse 32]

In the aforementioned incident, Rasûlullâh ﷺ mentioned the sun and moon in order to further illustrate that the *Nûr* he has come with, the sun and the moon have absolutely no similitude to it. The sun and the moon in relation to this spiritual light is like equating an insignificant speck to the brilliance of the sun. So in other words, he tried to tell them that how can I ever abandon this far superior brilliance over a far inferior light just because you demand this? “Are you seeking to change something superior in exchange for something inferior?” [Sûrah Baqara]

And just as the right hand is far superior to the left hand, similarly the sun is far superior to the moon. This is why the ‘most eloquent of the Arabs and non-Arabs, Rasûlullâh ﷺ’ mentioned the placing of the sun in his right hand and the placing of the moon in his left. [Rawḍul-Anf volume 1 page 170]

Note:

Rasûlullâh ﷺ's open declaration of his aversion towards kufr and shirk (polytheism) and his candid condemnation of idolatry and despite the fanatical hostility of the enemies of Allâh, the unwavering stance of Rasûlullâh ﷺ and his Sahâbah رضي الله عنهم is a clear indication that a verbal declaration or belief with the heart is insufficient for Îmân and Islâm but to disassociate oneself from *Kufr* and also the characteristics of *Kufr* and shirk is also necessary.

The Persian expression, "*Tawallâ* (perfection) without *Tabarrâ* (severing ties from everyone else) is not possible" seamlessly applies to this context.

As Allâh Ta'âlâ says in the Holy Qurân:

"Verily there was for you in Ibrâhîm and those with him a perfect example; when they said to their people: 'verily we are free from you and from whatever you worship besides Allâh. We have rejected you and there has appeared hostility and hatred between you and us forever until you believe in Allâh Alone'." [Sûrah Mumtahinah verse 5]

At another verse, Allâh Ta'âlâ says: "When it became clear to him (Ibrâhîm عليه السلام) that he (his father Âzar) is an enemy of Allâh, he disassociated himself from him." [Sûrah Tawbah verse 114]

On the basis of this verse, it is patently evident that just as it is necessary for the people of Îmân to express their love and submission to Allâh and His Rasûl ﷺ, similarly it is necessary

to openly proclaim one's enmity and hatred towards the enemy of Allâh. This is also evident in the ninth year of Hijrah when Rasûlullâh ﷺ especially sent Hadrat 'Alî رضي الله عنه in the days of Hajj to openly proclaim his disassociation from kufr and shirk and on this occasion, the first few verses of Sûrah Barâ'ah (Tawbah) were revealed.

It also appears in a Hadîth: "He who loves for Allâh and hates for Allâh has perfected his Îmân."

Love for Allâh Ta'âlâ can never be perfected as long as one does not perfect his enmity and hatred for the enemies of Allâh. As much as there is place in the heart for the enemies, to that magnitude the heart will be devoid of the love of Allâh.

"Allâh Ta'âlâ did not create two hearts in the chest of a man."

So how can two conflicting things be entertained in one heart? A perfect believer is he who is not in the least bit bothered about the entire world's antagonism in pursuit of the pleasure of Allâh. As a poet says:

"I have drawn the wrath of the world in pursuit of His (Allâh's) pleasure."

It is the Sunnah of the Ambiyâ عليه السلام that just as they invite people to profess their faith in Allâh, they also invite people to declare their rejection for kufr, shirk and falsehood. As Allâh Ta'âlâ says: "They wish to take their disputes to Tâghût (false deities or Shaytân) whereas they have been commanded to reject Tâghût." [Sûrah Nisâ verse 60]

For further details refer to the Maktûbât of Mujaddid Alfe Thâni volume 1 page 325 Maktûb number 266.

When the Quraysh noticed the dogged assistance and support of Abû Tâlib for Rasûlullâh ﷺ, they conferred for a third time and coming to Abû Tâlib they said: “‘Amârah bin Wahîd is an incredibly handsome and exceptionally intelligent young man of the Quraysh. Take him instead and surrender to us your nephew who is responsible for causing such severe friction amongst the people. We wish to kill him and release the people from this nuisance.”

Abû Tâlib replied: “Wow! How can this ever be possible? How can I surrender to the execution of the child that *I* have brought up myself whilst I foster *your* child in his place? By Allâh! This can never happen.!”

Muṭ‘im bin ‘Adî remarked: “Abû Tâlib! Your people have presented you with a reasonably fair ruling and a wonderful method of ridding themselves of this calamity but you failed disappointingly in accepting this decision.”

Abû Tâlib retorted: “By Allâh! My people haven’t been fair to me. You can do whatever you want!”

When the Quraysh lost all hope upon Abû Tâlib, they declared their open hostility towards him (and the Muslims). They started inflicting a range of torturous punishments against the weak and vulnerable Muslims they came across amongst the other tribes. Abû Tâlib invited the Banû Hâshim and Banû Muttalib to support and assist Rasûlullâh ﷺ. Upon these summons, all the members of the Banû Hâshim and Banû Muttalib clans gave their assurance of all-out support and protection. From amongst the Banû Hâshim, only Abû Lahab joined the enemy against Rasûlullâh ﷺ. [‘Uyûn Al-Athar]

Rabî‘ah bin ‘Ibâd¹⁰³ رضي الله عنه says: “I saw Rasûlullâh ﷺ in the markets of ‘Ukkâz and Banul-Majâz inviting people towards Islâm declaring: “People! Say *Lâilâha Illallâh*, you will be successful.”

Following his footsteps I saw a squint-eyed man calling out to the people: “This man has turned into a heathen and he is a liar. (Don’t believe in what he says.)”

When I enquired who this man was, I was informed that it is Rasûlullâh ﷺ’s uncle Abû lahab.” This Hadîth is mentioned in Musnade-Ahmad and Mu‘jame-Tabrânî. See Isâbah under the chapter on Rabî‘ah bin ‘Ibâd رضي الله عنه. Hâfiz Ibn Sayyidun-Nâs also cites this Hadîth with his *Sanad*. This version of the Hadîth says that Rasûlullâh ﷺ was calling the people thus:

“O People! Allâh commands you to worship Him and to abstain from ascribing any partner unto him.”

Whilst Rasûlullâh ﷺ was engaged in inviting the people towards Islâm, Abû Lahab, walking behind Rasûlullâh ﷺ, would shout: “O People! This man is commanding you to renounce the religion of your forefathers.” [‘Uyûn Al-Athar page 101]

The most select of the entire creation ﷺ was inviting the people towards Islâm and Darus-Salâm (Jannah) whilst Abû Lahab was calling the people towards a fire of *Lahab* (blazing fire).

¹⁰³ Ibn Ma‘în says that the name is ‘Ibâd although there is another variation of ‘Abbâd but the first variant is correct. [Isâbah]

Qurayshî conference for hampering the spread of Islâm

When the Quraysh witnessed Islâm progressing day by day, they assembled before Walîd bin Mughîrah who was one of their higher-ranking elders and said: “The Hajj season is almost upon us and your eminence is celebrated throughout the lands. Pilgrims from far-flung lands will soon ask you about this man (Rasûlullâh ﷺ). So we need to formulate a consistent opinion about him. All of us should be unanimous in our opinion about him. There should not be any conflict of view lest we falsify or contradict one another. This will obviously not augur well for us. O Abû ‘Abdush-Shams! (This was Walîd’s appellation.) Why don’t you devise a cohesive verdict, which all of us will adhere to? Walîd said: “You put your thoughts forward, I will listen and then I will formulate my opinion.” Some people suggested: “This man (Rasûlullâh ﷺ) is, Allâh Ta’âlâ forbid, a soothsayer.” Walîd commented: “you are wrong. By Allâh! This man can never be a soothsayer. I have had an opportunity to meet a number of soothsayers. This man neither has a single hint of a soothsayer around him nor does his speech correspond with the humming noises of the soothsayers.” Some suggested that Rasûlullâh ﷺ is mad Walîd replied: “No, he is not mad. I am fully aware of the reality of insanity and mental illnesses. I don’t perceive a smidgen of insanity in this man.” People said that he is a poet. Walîd remarked: “I am a poet myself. I am thoroughly acquainted with the poetic rhythms and styles of poetry. For instance, I am intimately familiar with the poetic

meters of *Rajz*, *Hajz*, *Maqbûd*, *Mabsût* etc. His speech has no parallel to poetical compositions.” The people then suggested that Rasûlullâh ﷺ is a sorcerer. Walîd commented: “He is not a sorcerer. He does not blow or engage in incantations or fasten knots like the sorcerers do.” The people finally surrendered saying: “O Abû ‘Abdush-Shams! Then what can we assert?” Walîd replied: “By Allâh! In Muḥammad’s (ﷺ) speech is an extraordinary sweetness and alluring attraction. His speech is embellished with a peculiar magnificence.¹⁰⁴ And the roots of his speech are incredibly fresh and its branches are fruit bearing. (In other words, Islâm is like a wonderful tree. Its roots are firm and the ground solid and its branches, laden with fruit, are growing up to the sky.)”

Walid continued: “I know that whatever description you have opted for, each and every one of them is baseless and fictitious. I think that the description of ‘sorcerer’ would be most appropriate. I suppose we should just let it be known to the masses that this man is a sorcerer and his speech is also bewitching. His speech triggers a rift between husband and wife, between blood brothers and between members of the same clan. This is after all the peculiarity of sorcery.”

Saying this, the meeting came to a close. With the approach of the Hajj season, as people started streaming into Makkah, the

¹⁰⁴ According to the narration of Mustadrak, an addition to this statement reads as follows: “His speech is dominating and it would never be dominated. And it would crush everything in its path.” [Mustadrak volume 2 page 507]

Quraysh posted people onto every road leading into Makkah dispensing the following words of caution to every foreign pilgrim: “Beware of this man (Rasûlullâh ﷺ) as he is a sorcerer.”

This malicious strategy of the Quraysh failed to harm Islâm in the least. In fact, the pilgrims coming into Makkah from far and wide were, by now, well acquainted with Rasûlullâh ﷺ. [‘Uyûn Al-Athar volume 1 page 101]

‘Allâmah Zarqânî says that this narration is cited by Ibn Ishâq, Hâkim and Bayhaqî with a satisfactory *Sanad* (chain of narrators). [Al-Bidâyah wa Al-Nihâyah volume 3 page 61]

In reference to the same Walîd bin Mughîrah (mentioned in the aforementioned incident) Allâh Ta‘âlâ revealed the following verse of Sûrah Muddhatthir:

“And leave me and he whom I had created alone. (I will deal with him on my own. You don’t bother yourself with him.) And I granted him abundant wealth and sons who are in attendance and I made life comfortable and smooth for him (by bestowing upon him worldly honour). Then (in spite of all this) he hankers after more. Never! He has been hostile to our signs (verses or proofs). I will compel him to climb (a slippery) mountain (of hell and then hurl him down). Verily, he deliberated and plotted. So let him be cursed: how he plotted. And again let him be cursed: how he plotted. Then he glanced about. Then he scowled and assumed a furious countenance. Then he turned away and displayed arrogance and said: ‘This (Qurân) is nothing but sorcery that is being transmitted (through the generations). This is nothing but the word of a

human being.’ I will cast him into the fire of Hell.....” [Sûrah Muddatthir verses 11-25]

According to a *Mursal* narration, Rasûlullâh ﷺ recited before him the following verse that is the synopsis of good character. : “Verily Allâh decrees justice, beneficence, and giving to the relatives and He prohibits evil, abominable deeds and oppression. He advises you that you may take heed.” [Sûrah Al-Nahl verse 90]

Islâm of Hamzah رضي الله عنه

Whilst walking near Mt. Safâ one day, Rasûlullâh ﷺ suddenly came upon Abû Jahal who also happened to be passing that way. The moment his eyes fell on Rasûlullâh ﷺ, he let off a string of expletives and words of condemnation against Rasûlullâh ﷺ. However, Rasûlullâh ﷺ didn’t utter a word against Abû Jahal’s deplorable choice of words and wordlessly departed from the scene. After all ‘Silence is the best response to a fool’. ‘Abdullâh bin Jud‘ân’s slave girl was busy witnessing this rather appalling spectacle. In the meantime, Hadrat Hamzah رضي الله عنه, who was just returning from one of

¹⁰⁵ Ibn Jawzî says that Hadrat Hamzah رضي الله عنه embraced Islâm in the sixth year of prophethood. And this is the most notable view. However, Hâfiz Ibn Hajar writes in Isâbah that he embraced Islâm in the second year of prophethood.

his hunting jaunts happened to come that way clutching his bow and quiver of arrows. The moment she laid eyes on him, ‘Abdullâh bin Jud‘ân’s slave girl exclaimed: “Abû ‘Ammârah! If only you were around when Abû Jahal was busy uttering obscenities and foul language against your nephew.”

On hearing this, his sense of self-possessiveness suffered a raging boost. From there, he set out in search of Abû Jahal. It was the custom of Hadrat Hamzah رضي الله عنه that he would first drop by the Haram whenever he returned from hunting. In compliance with his routine, he came to the Haram first where he saw Abû Jahal sitting with a few other members of the Quraysh tribe. The moment he reached him, Hadrat Hamzah struck him so severely with the bow on his head that he suffered a serious head injury. He then yelled at him: “You have the audacity to verbally abuse Muḥammad (ﷺ). In fact, I am also an adherent of his religion.” Some of the onlookers wanted to come to Abû Jahal’s aid but he himself prevented them saying: “Yes, I am guilty; today I verbally abused my nephew. Leave Hamzah alone.” Some of those in attendance addressed Hadrat Hamzah رضي الله عنه saying: “Hamzah! What, have you also turned *Sâbîe* (irreligious)?” Hadrat Hamzah رضي الله عنه replied: “Muḥammad’s (ﷺ) truthfulness and credibility has been laid bare before me. I hereby testify that Muḥammad is the messenger of Allâh and I believe that whatever he says is absolutely true. I will never ever forsake this belief. Do whatever you can do!” Saying this, Hadrat Hamzah returned home.

When he reached home, Shaytân embarked on a campaign of *waswasah* (devilish insinuation) against him. Shaitân

insinuated: “Hamzah! You are one of the chieftains of the Quraysh. How dare you tag along behind a *Sâbîe*? Why did you renounce the religion of your forefathers? You rather perish than doing this.” This devilish insinuation threw Hadrat Hamzah رضى الله عنه in a bit of uncertainty and doubt. Hadrat Hamzah relates: “This is when I turned to Allâh Ta‘âlâ in Du‘â. I pleaded with Allâh in the following words:

“O Allâh! If this is guidance, insert its conviction into the depths of my heart otherwise devise a way out for me from this situation.” [Mustadrak volume 3 page 193]

According to another narration, he passed the night in this state of anxious restlessness. He was unable to doze off even for a moment. When he realised that he is unable to rid himself of this agitation, he proceeded to the Haram and with utmost humility he made the following Du‘â:

“O Allâh! Open my heart to enthusiastically accept the truth and liberate me from these doubts and misgivings.” Hadrat Hamzah relates: “I barely lowered my hands from the Du‘â when all my futile reservations disappeared and my heart was swiftly infused with conviction and true faith. First thing in the morning, I set out towards the blessed company of Rasûlullâh ﷺ and gave him an account of what happened. Rasûlullâh ﷺ made Du‘â for my staunch dedication and steadfastness upon Islâm.”

According to the narration of Mustadrak Hâkim, when Hadrat Hamzah رضى الله عنه appeared before Rasûlullâh ﷺ, he submitted: “I hereby testify that you are undeniably truthful. I offer this testimony as a dedicated and perceptive believer.”

He went on further: “O nephew! Proclaim your religion publicly now. By Allâh! Even if I am offered the whole world and whatever is contained therein, I would certainly not renounce this religion in favour of my ancestral creed.” Saying this, he composed the following stanzas:

“I praise Allâh Who has steered my heart towards Islâm and towards the Ibrâhîmî creed.

The religion that came to us from the venerable Lord, who is sensitive and affectionate towards His servants.

When His messages are recited before us, the tears of the intellectually gifted flow freely.

The messages brought by Aḥmad for the guidance of the people, messages that are unambiguous and clear-cut.

And Aḥmad, the chosen one amongst us is to be obeyed. So do not conceal it with coarse language.

By Allâh! As long as our swords do not make the final judgement amongst us, we will never surrender him to anyone.” [Rawḍul-Anf volume 1 page 186]

Hadrat Hamzah رضي الله عنه embracing of Islâm was a clear sign to the Quraysh that from now on it wouldn’t be as easy to harass and persecute Rasûlullâh ﷺ.

Note: When ‘Abdullâh bin Jud‘ân’s slave girl was busy recounting Abû Jahal’s denigration of Rasûlullâh ﷺ, Hadrat Hamzah رضي الله عنه flew into a passionate rage. The fury of Hadrat Hamzah رضي الله عنه is related in Sîrat Ibn Hishâm, Mustadrak Hâkim and ‘Uyûn Al-Athar in the following words:

“Hamzah رضي الله عنه plunged into a spell of rage because Allâh Ta‘âlâ wanted to honour him with an esteemed reputation.”

From this it appears that when Allâh Ta‘âlâ wishes good for someone, He casts within his heart a bolt of ferocious rage against His enemies. The scales of Îman can only be optimally balanced when the right pan containing love for the sake of Allâh Ta‘âlâ is equally balanced with the left pan of the scale containing hatred for the sake of Allâh Ta‘âlâ. As Rasûlullâh ﷺ fittingly said: “He who loves for the sake of Allâh and hates for the sake of Allâh has perfected his Îmân.

In the humble opinion of this nonentity (the author), there seems to be a level of indivisibility between loving for the sake of Allâh and hating for the sake of Allâh. The severance of one from the other is impossible. The only difference is that sometimes love for the sake of Allâh exhibits itself first whilst sometimes hatred for the sake of Allâh exposes itself first. Furthermore, love for the sake of Allâh Ta‘âlâ is the *Maqsûd Biz-Zât* (objective proper) whilst hating for the sake of Allâh Ta‘âlâ is *Maqsûd Bil-‘Ard* (attributive objective). This is why it seemed most appropriate to place love for the sake of Allâh on the right pan of the Îmânî scale and hatred for the sake of Allâh on the left pan of the scale. And Allâh Ta‘âlâ knows best.

Proposal of the Quraysh chieftains to terminate Islâm with temptations of wealth and leadership and Rasûlullâh ﷺ’s response

When the Quraysh realised that since Hadrat Hamzah رضي الله عنه embraced Islâm and the numbers of the Muslims are progressively adding up, Abû Jahal, ‘Utbaḥ, Shaybaḥ, Walîd bin Mughîrah, Umayyah bin Khalaf, Aswad bin Al-Muttalib and other chieftains of the Quraysh convened a meeting to deliberate over this issue. Based upon the decision reached by this consultative meeting, the members appointed ‘Utbaḥ bin Rabî‘ah as their spokesman to Rasûlullâh ﷺ. He was a man unrivalled by any of his contemporaries in sorcery, soothsaying and poetry.

‘Utbaḥ came to Rasûlullâh ﷺ and said: “O Muḥammad! There is no doubt about your distinguished lineage and superior status but alas, you are guilty of rupturing the unity of our nation. You condemn our idols and proclaim our forefathers as fools. This is why I wish to make a statement.” Rasûlullâh ﷺ replied: “Go ahead, Abul-Walîd, I am listening.”

‘Utbaḥ said: “O Nephew! Why do you have to concern yourself with these issues? If wealth is what you covet, we will amass so much of wealth for you that even the richest man won’t be able to compete with you. If you wish to get married, we will get you married to whichever woman you fancy and to how many women you want. If leadership is what you crave for, we will elect you as our leader. If you aspire to take on the reins of government and kingship, we will designate you as our king. If an evil spirit possesses you, we will provide the treatment to exorcise it.”

Rasûlullâh ﷺ replied: “O Abul-Walîd! Are you over with whatever you wanted to say?” when ‘Utbaḥ replied in the

affirmative, Rasûlullâh ﷺ said: “Okay, now listen to what I have got to say. I don’t crave for your riches and wealth and I have no inclination towards your leadership and power. I am the Rasûl of Allâh Ta‘âlâ whom He has sent to you with His divine message. He has revealed a divine book unto me and has charged me to issue His glad tidings of reward and warnings of chastisement. I have conveyed His message unto you and as a form of good counsel I have cautioned you. If you accept this message, it would be a source of success for you in both the worlds. However, if you fail to accept this message, I am willing to exercise patience until Allâh passes judgment between us.”

Saying this Rasûlullâh ﷺ recited the following verses:

“Bismillâh...

Hâ Mîm. This is a revelation from the beneficent and merciful. This is a book whose verses are clearly detailed, a Qurân in Arabic for people who are aware. It (the Qurân) is an issuer of glad tidings and an admonisher. (Rightfully they should have embraced this Qurân) but most of them turn away so they hear not. And they say: ‘our hearts are sealed against what you are inviting us to and in our ears are plugs and between us and between you is a screen (because of which we are unable to understand what you say). So, you do (your work) whilst we continue doing our work. Say! (In response to them O Muḥammad!) I am but a human being like you (but) divine revelation is revealed upon me that your deity is only one. So take a straight path towards Him and seek His forgiveness and woe to the polytheists; those who do not pay Zakât and they

disbelieve in the hereafter. Truly, those who believe and do righteous deeds, for them will be a reward that will never cease. Say (O Muḥammad!) Do you really disbelieve in the being Who had created the earth in two days and you ascribe partners unto Him? That is the Lord of all the worlds. And He placed therein (in the earth) mountains above it (the earth) and He blessed it (the earth) and He measured therein its sustenance in four days equal (in duration) for those who enquire (about His creation). Thereafter, he focussed upon the sky when it was smoke and said to it (the sky) and the earth: ‘Come both of you enthusiastically or reluctantly.’ Both of them replied: ‘We come enthusiastically.’ So He completed seven skies in two days and He transmitted to every sky its affair. And we adorned the sky of the world with lamps (stars for adornment) and protection (against the Shayâṭīn by using the stars as projectiles against them). Such is the strategy of the all-powerful, the all-knowing. And if they turn away, then say (O Muḥammad!) I have warned you of a thunderbolt like the thunderbolt that had befallen ‘Âd and Thamûd.” [Sûrah Hâ Mîm Sajdah verses 1 – 13]

Rasûlullâh ﷺ continued reciting this Sûrah whilst ‘Utbah was sitting leaning with both his hands behind his back listening in bewildered amazement to the recitation. When Rasûlullâh ﷺ reached the final verse, ‘and if they turn away’, ‘Utbah abruptly placed his hand over Rasûlullâh ﷺ’s mouth and swearing an oath surrendered: “By Allâh! For Allâh’s sake, take pity on us.”

Actually, ‘Utbah was terrified lest the punishment of ‘Âd and Thamûd does not suddenly befall him. Thereafter, Rasûlullâh ﷺ continued reciting right up the verse of Sajdah after which he

performed a Sajdah. Following his recitation, Rasûlullâh ﷺ addressed ‘Utba saying: “Abul-Walîd! You have heard whatever you have heard. The choice now rests with you.”

‘Utba took his leave from Rasûlullâh ﷺ and returned to his associates but the ‘Utba who returned was not the same ‘Utba who went. This is why Abû Jahal blurted out: “‘Utba doesn’t look like the same ‘Utba. Seems like ‘Utba has transformed into a Ṣâbî.” ‘Utba replied: “I have lent my ears to his words. By Allâh! I have never come across such words. His words are neither poetry nor sorcery nor soothsaying. It is something totally alien to me. O People! If you would care to heed my advice, leave Muḥammad alone. By Allâh! The words I have just heard are surely something to keep an eye on. If the Arabs assassinate him, you have nothing to be anxious about and alternatively, if he prevails over the Arabs, his honour will be your honour and his reign will be your reign because after all, he is a constituent of your own tribe.”

To this the Quraysh chieftains responded: “Abul-Walîd! Muḥammad has cast a spell of black magic over you.” ‘Utba replied: “My opinion will remain unchanged. You do whatever you please!” [‘Uyûn Al-Athar volume 1 page 105, Zarqânî Sharah Mawâhib volume 1 page 257, Al-Khaṣâis Al-Kubrâ volume 1 page 114]

Revelation of Qul Yâ Ayyuhal-Kâfirûn

Ibn ‘Abbâs رضي الله عنه narrates that the Quraysh pleaded with Rasûlullâh ﷺ to refrain from condemning their idols. They further requested that if this is not possible, they could come to some settlement where both parties can be accommodated. They proposed that Rasûlullâh ﷺ should worship their idols for a year and they would worship his deity for the forthcoming year and so forth. According to M‘ujamu Tabrânî, when the Quraysh made this bizarre proposal, the following Sûrah was revealed:

“Say! O You disbelievers! I will not worship what you worship nor will you worship that which I worship. Neither would I be a devotee to what you worship nor would you be devoted to that which I worship. For you is your religion and for me is my religion.” [Sûrah Al-Kâfirûn]

According to the narration of Ibn Jarîr Tabrî, apart from Sûrah Kâfirûn, the following verse was also revealed:

“Say! (to them): ‘O you fools! Do you instruct me to worship anyone other than Allâh? And indeed it has been revealed to you (O Muḥammad!) and to those before you that ‘if you assign partners (unto Allâh), your actions will be in vain and you will certainly be amongst the losers. Nay! Allâh Alone should you worship and be from amongst the grateful.’” [Sûrah Al-Zumar verses 64-66]

Pointless and absurd questions of the Makkan polytheists

Following this confrontation, the Quraysh followed this up with another proposition. They proposed to Rasûlullâh ﷺ: “Fine, if you don’t consent to our previous proposal, we wish to advocate another strategy. We anticipate you will grant this your enthusiastic approval. You are quite conscious of the impoverishment of your people. And this city of Makkah is also very cramped. We are surrounded by mountains on all sides with scarcely any greenery around us. So, request the lord who has commissioned you as a messenger to transfer the mountains¹⁰⁶ of this city elsewhere so that the city becomes more spacious. Also request him to bring forth rivers in this city akin to the cities of Syria and Iraq. Furthermore, resurrect our forebears particularly Quṣayy bin Kilâb¹⁰⁷ so that we may

¹⁰⁶ As Allâh Ta‘âlâ says: “And if there had been a Qurân with which mountains could be moved or the earth cloven asunder with it or the dead could be made to speak with it (it would not have been other than this Qurân) but the decision of all things is with Allâh. Have those who believe not yet known that if Allâh wills, He would have guided all of mankind. [Sûrah Ra’d verse 31]

¹⁰⁷ According to Al-Bidâyah wa Al-Nihâyah volume 2 page 51, they requested Rasûlullâh ﷺ to resurrect Quṣayy bin Kilâb because ‘he was an exceedingly truthful man’. And Allâh Ta‘âlâ says: “They (the disbelievers) says: ‘what is it with this messenger that he eats food and walks in the market places (like we do)? Why isn’t an angel sent down to him so that he (the angel) can be a warner with him? Or why isn’t a treasure conferred upon him or why doesn’t he have a garden from which he eats?’ And the transgressors say: ‘You follow none but a man bewitched.’ See, how they

enquire from him about the veracity or fallacy of your claims. If our forefathers, upon being resurrected, endorse what you claim and they believe in you, only then would we regard you as the messenger of Allâh and only then would we believe in you.” Rasûlullâh ﷺ replied: “I was not commissioned as a messenger for this purpose. I have conveyed to you the divine message I was sent with. If you accept the message, it would be for your own good fortune and if you fail to believe in it, I will exercise patience until such time that Allâh Ta‘âlâ’s celestial judgement prevails over us.”

“Okay”, enjoined the Quraysh, “if you are unable to accomplish our demands, make Du‘â for your own benefit and beseech Allâh Ta‘âlâ to send an angel from the heavens to accompany you wherever you go. This angel will give his blessings to whatever you utter. Also request Allâh to bless you with gardens, palaces and treasures of gold and silver, as this will enhance your noble status and honourable piety. We observe that you also walk about in the market places in search of sustenance. (We find this rather strange from a divine messenger.)” Rasûlullâh ﷺ replied: “I will never dare pose such requests before Allâh Ta‘âlâ. I was not commissioned for this purpose. I was commissioned to this world as a *Bashîr*

coin similitudes for you, so they have gone astray and they are unable to locate the (right) path. Blessed is He who, if He wills, will assign you better than all that – gardens under which rivers flow and He will assign you palaces (in paradise). [Sûrah Al-Rurqân verses 7-10] These verses were also revealed against the backdrop of the aforementioned incident.

(provider of glad tidings) and as a *Nazîr* (warner). If you believe in what I say, I guarantee you success in this world as well as the next. And if you fail to believe, I will exercise patience until Allâh Ta‘âlâ passes judgement between us.”

The Quraysh replied: Very well, beseech Allâh Ta‘âlâ to thrust His divine punishment upon us.” Rasûlullâh ﷺ countered: “It is up to Allâh Ta‘âlâ to decide. It is His prerogative either to punish you or to grant you respite.”

Upon this, ‘Abdullâh bin Umayyah¹⁰⁸ sprang up saying: “O Muḥammad! Your people have made a number of proposals but you refused to consent to even a single one. O Muḥammad! Even if you were to hoist a ladder and ascend to the sky and

¹⁰⁸ ‘Abdullâh bin Umayyah was Rasûlullâh ﷺ’s cousin – Rasûlullâh ﷺ’s father’s sister’s son. He was the brother of Ummu Salimah رضي الله عنها, the wife of Rasûlullâh ﷺ. He embraced Islâm at the conquest of Makkah. On his sister’s intercession, Rasûlullâh ﷺ absolved him of all his past misdemeanours and forgave him. It was in regard to him that the following verses were revealed: “And they said: ‘we will never believe in you until you cause a spring to gush forth from the earth for us, or you have a garden of date-palms and grapes and you cause rivers to gush forth in their midst abundantly or you bring down the sky upon us in pieces as you have forecasted or you bring Allâh and the angels before us face to face or you have a house embellished (with gold and silver) or you ascend up into the sky and even then we will not put any faith in your ascension until you bring down to us a book that we may read.’ Say! Glorified be my Lord. Am I anything but a man sent as a messenger?” [Sûrah Isrâ verses 90-93] {Isâbah volume 2 page 37}

return with a written permit authorising your prophethood and even if four angels return with you proclaiming your prophethood, then too I will not believe you.”

Burdened with torturous heartache, Rasûlullâh ﷺ headed home.” [‘Uyûn Al-Athar volume 1 page 108, Al-Bidâyah wa Al-Nihâyah volume 3 page 50]

Intriguing analysis

When Allâh Ta‘âlâ bestows the mantle of prophethood upon His chosen servants, He also grants them proofs and signs authenticating this distinctive assignment. If a person sanitizes his heart of obstinacy and deviation and contemplates over these signs and proofs, he will surely harbour no more misgivings about the legitimacy of this prophethood. However, Allâh Ta‘âlâ does not bestow these messengers with such obvious evidence that compels the beholder to instantaneously believe in the veracity of the Ambiyâ. Because the idea is to put people through a trial and a trial is based upon one’s volition earning. In other words, the faith a person develops after contemplating over the signs and proofs of prophethood, this degree of faith and conviction will be rewarded. The Îmân one develops and the faith one cherishes volitionally is the brand of faith acceptable in Sharî‘ah. As for the faith that a person is *compelled* to harbour spontaneously due to some self-evident truth, this type of faith is neither acceptable in Sharî‘ah nor required by Allâh Ta‘âlâ. For instance, belief in the reality of angels, relying solely upon the word of the Ambiyâ عليهم السلام,

this is referred to as volitional Îmân and voluntary faith. As for believing in the angels at the time of death (when he actually witnesses the angel of death), this type of belief is unintentionally imposed upon him. This is not Îmân in the true sense and it is not acceptable in Sharî'ah. This world is a place of trial. So, witnessing such miraculous feats of the Ambiyâ عليهم السلام that forces the beholder to believe in the veracity of the Ambiyâ عليهم السلام to such an extent that even a obstinate disbeliever is left with no doubt, is clearly inexpedient. Furthermore, the very objective of the Ambiyâ عليهم السلام coming to this world is forfeited because the objective is that people embrace Îmân out of their own free will. If coerced Îmân were the objective, what would be the need to commission Ambiyâ عليهم السلام to this world? Allâh Ta'âlâ would have made His servants hear His words directly from Him. Listening to the divine words of Allâh Ta'âlâ without an intermediary would have made disbelief impossible. These are the types of proof the polytheists of Makkah demanded - proofs that beget instantaneous faith in the veracity of Rasûlullâh ﷺ's prophethood. For instance, their demand for angels to come down and publicly testify in favour of Rasûlullâh ﷺ's prophethood or their challenge to Rasûlullâh ﷺ to resurrect their deceased relatives who would bear testimony in support of Rasûlullâh ﷺ's prophethood etc. Their demand for exposing such compelling proofs and signs was declined because the exposition of such miracles is entirely contrary to the rationale and purpose of prophethood. Furthermore, it is the *Sunnah* (divine custom) of Allâh Ta'âlâ to summarily punish a nation who does not believe even after they have observed a miracle

they themselves had demanded. The Holy Qurân frequently cites the incidents of the past nations. As Allâh Ta‘âlâ says: “And nothing prevents Us from sending the signs (and proofs) but that the people of former times denied them.” [Sûrah Isrâ verse 59]

These peculiar signs and proofs that these Quraysh are demanding, nothing prevents us from furnishing these signs but people of the past declined to believe even after convincing miracles were presented to them. This is why they were destroyed. For this reason, if divine miracles were exhibited before the Quraysh and yet they refused to embrace Îmân, they would have been destroyed like those before them.

And since Rasûlullâh ﷺ was commissioned to this world as *Rahmātan-Lil‘âlamîn* (a mercy unto the worlds), the diverse forms of divine punishment that had befallen the previous Ummahs were withdrawn from this Ummah due to the *barakah* (blessing) of Rasûlullâh ﷺ. It appears in one narration that the Quraysh requested Rasûlullâh ﷺ to transform the mountain of Safâ into gold. This time round, Rasûlullâh ﷺ planned to make Du‘â before Allâh Ta‘âlâ but Hadrat Jibraîl turned up saying: “O Rasûlullâh ﷺ! Inform them that they will get what they ask for but also warn them that if they fail to believe even after witnessing these definite signs, it won’t auger well for them. They are then doomed to swift annihilation.” The Quraysh retorted: “We are not in need of this.” This information was extracted from ‘Allamah Suhailî’s writings. [Rawḍul-Anf volume 1 page 187]

Quraysh of Makkah consult Jewish scholars

When the Quraysh realised that their line of questioning is foolish and opinionated, they, after mutual consultation, sent Naṣr bin Hârith and ‘Uqbah bin Abî Ma‘îṭ to Madînah Munawwarah to make meticulous enquiries about Rasûlullâh ﷺ from the Jewish scholars stationed there. They were reasonably acquainted with the knowledge of the Ambiyâ and relatively more intimate with the signs of prophethood. These two representatives went to Madînah and apprised the Jewish scholars of what’s happening back in Makkah. The Jews proposed that they pose three questions to Muḥammad (Rasûlullâh ﷺ). The first question they proposed was: who were the people who sought refuge in a cave and what is their story? In other words, ask Muḥammad (Rasûlullâh ﷺ) about the story of the people of the cave. The second question they proposed was; who was the man who traversed the whole earth from east to west? In other words, ask him about the story of Zul-Qarnain. And the third question they suggested was: what is the *rûh* (soul)?

These Jewish scholars additionally advised that if Muḥammad provides answers to the first two questions and remains silent about the third, this is a sure sign of his prophethood otherwise he is a liar and fraud.

Buoyant with joy, Naṣr and ‘Uqbah returned to Makkah and notified the Quraysh that they returned with a decisive proposal. They appeared before Rasûlullâh ﷺ and posed these questions to him. On the assumption that he would get some

response in the form of divine revelation the next day, Rasûlullâh ﷺ said: “I will provide an answer tomorrow.” In keeping with his human nature, Rasûlullâh ﷺ forgot to say *Inshâ Allâh* (if Allâh Ta‘âlâ wills). A few days later, a number of verses recounting the stories of the people of the cave and the story of Zul-Qarnain were revealed. In response to the third question, the following verse was revealed: “Say! (O Muḥammad) The soul is from the affairs of my Lord.” In other words, you will not be able to unravel the reality of the soul. All you need to know is that the soul is something that when it enters the body, it comes to life with the directive of Allâh and when it departs, the body dies.” [Muwaddih Al-Qurân]

In keeping with his human nature when Rasûlullâh ﷺ forgot to say *Inshâ Allâh*, the following verses were revealed:

“And never say about anything that I will do it tomorrow except by adding *Inshâ Allâh* to it and when you forget remember your Lord (as this will make amends for this forgetfulness).” [Sûrah Al-Kahf verse 23]

This is why Ibn ‘Abbâs رضي الله عنه would say that even if a person recalls after a whole year, he should still say *Inshâ Allâh*, as this would compensate for his slip-up or forgetfulness. This is the meaning of saying *Inshâ Allâh* after one year. This does not imply that saying *Inshâ Allâh* after one year in cases of conditional divorce or emancipation is valid.

Since he omitted mentioning the will of Allâh Ta‘âlâ and relied on his own will by saying I will do this tomorrow, Allâh Ta‘âlâ despises it. This is why, if a person forgets to say *Inshâ Allâh* presently, he may redress this act of forgetfulness by saying

Inshâ Allâh whenever he remembers. This will compensate for his forgetfulness.

Ibn ‘Abbâs رضي الله عنه’s statement in no way suggests that saying Inshâ Allâh after a whole year is considered in cases of divorce, emancipation of slaves, swearing oaths etc. Imâm Ibn Jarîr and Hâfiz Ibn Kathîr described the same meaning of Ibn ‘Abbâs رضي الله عنه’s statement. Bear this well in mind.

Rûh and Nafs

The ‘Ulamâ have voiced a myriad of opinions over the reality of the Rûh (soul) but in actual fact, only Allâh Ta‘âlâ, the all-knowing, is really acquainted with its reality. Hâfiz Ibn Arsalân writes in Matn Al-Zabadain:

“And the *Rûh* (soul) is that as disclosed to us by Rasûlullâh ﷺ. So, we restrain ourselves by not voicing our personal opinions out of respect for him.”

At this juncture, the aim is not to mystify or stress the reader by citing the diverse opinions of the philosophers and doctors about the reality of the soul. Here the idea is merely to briefly discuss the direction of the Holy Qurân and Sunnah of Rasûlullâh ﷺ as far as the reality of the soul and *nafs* is concerned and to what extent have we been enlightened about its attributes and conditions.

According to the majority of the ‘Ulamâ, the *ruh* (soul) is an incredibly subtle ‘body’ that courses through the entire human body just as rose oil dissolves in water or as the essence of olives mingles with oil or as fire penetrates coal etc. As long as this delicate body is coursing through the dense body, until then this dense body (the human body) remains alive and the moment this delicate body detaches itself from this dense body, this dense body will perish. The intimate relationship and close link between the delicate body and the dense body is referred to as ‘life’ whilst their separation from each other is referred to as ‘death’.

That the soul is a delicate ‘body’ is corroborated by a number of Qurânic verses and Ahâdîth of Rasûlullâh ﷺ. For instance, clutching or releasing the soul, the angels stretching out their hands to extract the soul or the soul surfing up to the throat as death approaches etc. The Holy Qurân distinctly mentions all these attributes of the soul. This clearly indicates that the soul is a ‘body, form or substance’. It appears in the Hadîth that when the soul of the believer is extracted, he is able to observe this extraction of the soul. The soul of the believer flies about the trees of Jannah like a bird and eats the fruit therein with relish. It relaxes beneath the lamps of the throne. A believer’s soul is draped in a shroud of Jannat and transported to the skies by the angels. The portals of the heavens are thrown open in reception of this blessed soul. The noble angels of every level of the heavens cordially receive and bid farewell to it as it ascends to the various levels until it reaches the presence of Allâh Ta‘âlâ. As for the soul of a disbeliever, his soul is tossed into the lowest of the low and finally flung into *Sijjîn* (a deep in which

the register recording the evils of the wicked is deposited and the register itself is referred to as *Sijjîn*). The angels drape the soul of a believer in a silken shroud from Jannah whilst the soul of a disbeliever is shrouded in thick coarse fabric. The soul of a believer is scented with sweet-smelling perfume and as it makes its way and passes by, the angels exclaim in wonder: “Subhânallâh! What a pure soul.” As for the soul of a disbeliever, it emits an offensive odour.”

In his book “Kitâb Al-Rûh”, Hâfiz Ibn Qayyim cites one hundred and sixteen proofs corroborating the soul to be a ‘delicate body’. In his proofs, he only cites the Qurân, Sunnah and the opinions of the pious predecessors. Hâfiz Ibn Qayyim says: “The Holy Qurân, the Sunnah and the unanimous verdict of the esteemed Sahâbah confirms the soul to be a delicate body. And an untarnished and unbiased disposition would also uphold this view.” [Kitâb Al-Rûh by Ibn Qayyim page 284]

In his book “Irshâd”, Imâm Ghazalî’s teacher, Imâmul-Haramain defines the soul as a body as we mentioned above. The same has been recorded by ‘Allâmah Taftâzânî in the commentary of Maqâsid under the chapter dealing with resurrection. After citing the opinion of Imâm Al-Haramain in “Sirr-Al-Rûh” ‘Allâmah Baqâ’î writes: “In unveiling the mystery of the soul, the Qurân, Sunnah, the unanimity of the Sahâbah and logical and natural reasoning all distinctly establish this opinion to be accurate. And that is that the soul is a delicate body that penetrates this dense body.

Shaikh ‘Izzud-Dîn bin ‘Abdus-Salâm says: “It is possible that all souls are *Nûrânî* (luminous), delicate and translucently

clean. And there is also a possibility that this luminosity is exclusively found in the souls of the angels and believers and not in the souls of the disbelievers and the Shayâtîn.” [Sharah Sudûr page 216]

It is mentioned in the Hadîth dealing with the Sûr (trumpet of Qiyâmah):

“Isrâfîl عليه السلام would beckon all the souls and they would all draw close to him. The souls of the believers will shimmer with radiance whilst the other souls (of the disbelievers) will be menacingly dark.” [Sharah Sudûr page 219]

We deduce on the basis of this Hadîth that the luminosity of the souls is exclusive to the souls of the believers whilst the souls of the disbelievers will be ominously gloomy. However, from a congenital and natural perspective, there is a possibility that the souls of everyone; believers and disbelievers alike, are luminous. As it appears in a Hadîth: “Every child is born upon a natural disposition. His parents then turn him into a Jew, Christian or Zoroastrian.” A believer’s soul would grow to be even more luminous because Îman is actually a Nûr (luminosity) and the soul of a disbeliever turns dark due to his wicked *kuf*r (disbelief). When the Hajare-Aswad (black stone) descended to this earth from Jannah, it was reputedly whiter than milk. The sins of the children of Âdam blackened it to its current state. Similarly, it is possible that the soul of a disbeliever was congenitally luminous and it turned black and gloomy due to his disbelief and polytheism. Kufr, in reality is darkness whilst Îmân is radiance. As Allâh Ta‘âlâ says: “Allâh is the guardian of the believers. He extracts them from

darknesses towards light. And those who disbelieve, their supporters are Tâghût (false deities) who extract them from light towards darknesses.” [Sûrah Âlu ‘Imrân verse 257]

This verse unambiguously attests to the fact that Îmân is a light whilst kufr is darkness. And the radiance of the faces of the believers and the blackness of the faces of the disbelievers on the day of judgement is clearly mentioned in the Holy Qurân. As Allâh Ta‘âlâ declares: “And on the day when faces will turn white (in radiance) and faces will turn black (in gloom).” This will be carried out to expose the luminosity of Îmân and the darkness of kufr. This is why the angels extract and drape the soul of a believer in a white shroud and wrap the soul of a disbeliever in a coarse black cloth.

Nonetheless, from the Qurânic verses and Ahâdîth we learn that the colour white signifies compliance to Allâh Ta‘âlâ whilst black is the colour of disobedience and sin. This is not the place to go into detail.

Difference between Rûh and Nafs

According to some scholars, there is absolutely no difference between the Rûh and Nafs (self). It is the one and same thing. However, according to the research scholars, the Rûh and Nafs are two distinctly different things.

Ustâz Abul-Qâsim Qushayrî رحمه الله عليه says: “The wellspring of good character is referred to as the Rûh and the source of immoral character is referred to as the Nafs. But the

commonality between them is that both of them are ‘delicate bodies’. As in the case of the angels and the Shayâtîn; the commonality between them is that both are delicate bodies but the angels are *Nûrî* (luminous) whilst the Shayâtîn are *Nârî* (igneous or fiery). The angels were created from light whilst the Shayâtîn were produced from fire as explicitly evident from the narration of Muslim.

Hâfîz Ibn ‘Abdul-Barr رحمه الله عليه cites a Hadîth in this regard in his book “Tamhîd”. He quotes:

“Allâh Ta‘âlâ created Âdam عليه السلام and He placed a Rûh and a Nafs within him. So from the Rûh emanates goodness like chastity, intellect, forbearance, generosity, loyalty etc. And from the Nafs originates his lustful desires, recklessness, foolishness, anger etc.” Rawḍul-Anf volume 1 page 197]

In short, good character emanates from the Rûh whilst immorality originates from the Nafs. Furthermore, a close inspection of the Qurân and Hadîth reveals that licentious desires, foolishness, recklessness and other such immoral character are attributed to the Nafs and not to the Rûh. As Allâh Ta‘âlâ says:

“And for you therein (in Jannah) will be that what your Nafs desires.” [Sûrah Zumar verse 31]

“.” [Sûrah Nisâ verse 128]

“And as for him who dreads standing before his Lord and inhibits his Nafs (inner self) from whimsical desires, surely Jannah will be (his) abode.” [Sûrah Nâzi‘ât verse 40]

In these verses, vile desires, greed and hedonistic impulses are all attributed to the *Nafs*. Allâh Ta‘âlâ did not say: “And for you therein (in Jannah) will be that what your *Soul* desires” nor “And the *Souls* have been possessed by avarice and niggardliness” nor “and inhibits his *Soul* from whimsical desires”. *Nafs* is used instead.

Take the case of foolishness for instance. Allâh Ta‘âlâ says: “And who turns away from the creed of Ibrâhim (عليه السلام) except he who befools his *Nafs* (himself).” [Sûrah Baqarah verse 130]

In this verse, foolishness is attributed to the *Nafs* and not the *Rûh*. The vere does not read as “he who befools his *Soul*”.

Take the case of anger and recklessness. It appears in a Hadîth that Rasûlullâh ﷺ said: “A wrestler is not one who is strapping and strong but a (true) wrestler is he who subdues his *Nafs* on the occasion of anger.” The Hadîth does not say, “Subdues his *Soul*”.

Furthermore, there are numerous Ahâdîth encouraging Jihâd (waging a battle) against the dictates of the *Nafs* and it is this Jihâd with the *Nafs* that has been referred to as the ‘major Jihâd’. Not a single Hadîth makes mention of Jihâd with the *Soul*.

Additionally, it appears in a Hadîth with a weak chain of narrators that Rasûlullâh ﷺ said: “Your fiercest enemy is your *Nafs* that appears between both your sides.” We establish two things from this Hadîth; the first is that the *Nafs* is man’s greatest enemy and secondly, we learn that the location of the *Nafs* is between the left half and the right half of the human

body. This also confirms the distinction between the *Nafs* and *Rûh* because the *Rûh* cannot be an enemy and secondly, the *Rûh* penetrates the entire body from head to toe. It is not restricted to the area between the sides.

Furthermore, Khuzaimah bin Hakîm رضي الله عنه narrates that he asked Rasûlullâh ﷺ about the location of the *Nafs*. Rasûlullâh ﷺ replied: “It is within the heart.” This Hadîth is narrated with a multitude of *Sanads* in Tabrânî, Mu‘jame-Awsat [Sharah Sudûr page 217]

What's more, jealousy and pride have also been attributed to the *Nafs* in the Holy Qurân. As Allâh Ta‘âlâ says: “Out of jealousy that emanated from their *Nufûs*.” [Sûrah Baqarah verse 109] Another verse mentions: “Verily, those people were arrogant within their *Nufûs* (within themselves). [Sûrah Al-Furqân verse 21]

Moreover Allâh Ta‘âlâ says in the Holy Qurân:

“Verily the *Nafs* is inclined to evil.” [Sûrah Yûsuf verse 53]

This verse clearly reveals that the fountainhead of all evils is the *Nafs*. Nowhere is it mentioned, “the *Rûh* is inclined to evil”.

Wahab bin Munabbah رضي الله عنه narrates: “The *Rûh* beckons a person to good whilst the *Nafs* tempts a person to evil. If the heart is a *Mumin* (believer), it would comply with the dictates of the *Rûh*. Extracted by Ibn ‘Abdul-Barr in Tamhîd. [Sharah Sudûr page 216]

It is mentioned in Tabqât ibn S‘ad on the authority of Wahab bin Munabbah that Allâh Ta‘âlâ casted the mould of Hadrat Âdam عليه السلام with sand and water. He then created the *Nafs*

within him and He thereafter blew the *Rûh* into him.” [Sharah *Sudûr* page 116]

We ascertain from this that the *Rûh* is something completely different to the *Nafs*. Likewise, the *Rûh* is from the realm of *Amr*¹⁰⁹ whilst the *Nafs* is from the realm of *Khalq*.

‘Allâmah Baqâ’îe writes in his book *Sirrur-Rûh*:

“In ‘Allâmah Ibn Jawzî’s book “Zâdul-Masîr” under the commentary of Sûrah Zumar, it is narrated from Ibn ‘Abbâs رضي الله عنه that man is an amalgam of the *Rûh* and the *Nafs*. A man employs the *Nafs* to comprehend and to distinguish whilst the *Rûh* is employed to breathe and make movements. When a person goes to sleep, Allâh Ta‘âlâ takes custody of his *Nafs* and not his *Rûh*.” Ibn Juraij says: “Within the human body is a *Nafs* and a *Rûh* and between them is an intervening partition. Whilst a person is asleep, Allâh Ta‘âlâ takes possession of his *Nafs* and returns it to the body when he awakens. And when Allâh Ta‘âlâ has decreed death for a person in his sleep, He does not reinstate the *Nafs* and also takes possession of the *Rûh*. And Allâh knows best.” [*Sirrur-Rûh* page 11]

Profile of the *Rûh*

¹⁰⁹ Refers to a divine commandment whereby Allâh Ta‘âlâ commands something to be and it becomes. This is in opposition to the realm of *Khalq* where Allâh Ta‘âlâ creates something. And Allâh Ta‘âlâ knows best [Tr.]

The shape of the soul is precisely the same shape as that of a human being. Just as the human body has eyes, nose, hands and feet, similarly, the soul also has eyes, nose, hands and feet etc. Essentially, a human being is actually a soul whilst the physical human body is merely like a garment for the soul. The physical hands are like sleeves to the *Rûhânî* (spiritual) hands. The legs are like pant legs to the spiritual legs. The head of the physical body is akin to a hat and the face is akin to a veil and so forth.

‘Ârif Rûmî رحمه الله عليه says:

“The soul is nothing but *Nûr* (luminescence)

whilst the physical body is composed of colours and smells.

Abandon the colours and smells and talk about the soul only.

Colours undergo drastic transformation but the soul remains purified;

it remains pure of varying hues and pure of turning to dust.

Everything in this world is – with all its perspectives and directions – is a creation of Allâh Ta‘âlâ

but regard the realm of ‘*Amr* and *Sifât* (divine commandments and attributes) as without any direction.

O man! If you regard the realm of ‘*Amr* as directionless the surely the *Âmir* (the commander i.e. Allâh Ta‘âlâ) will be moreso directionless.

My soul, like the divine attributes is mysteriously concealed,

Whatever example I offer to illustrate this is inconsequential.”

Disbelievers persecute Rasûlullâh ﷺ

When the Quraysh noticed Islâm being proclaimed publicly and idolatry is being openly condemned, they couldn't tolerate this any further. They became sworn enemies to anyone engaged in inviting to one Lord. They geared their strains of hostility against the principles of *Tauhid* (monotheism). And they resolved to hound Rasûlullâh ﷺ to such an extent that he capitulates and abandons his mission to invite people towards Islâm.

1. It is mentioned in Mu'jame-Tabrânî that Munîb Ghâmidî رضي الله عنه relates: "I observed Rasûlullâh ﷺ summoning the people to Islâm pleading with them: "O people! Say 'Lâ Ilâha Illallâh', you will be successful." But alas, I also witnessed some ill-fated souls hurling abuse at him. Some people were spitting at him whilst others were busy flinging sand at him. In this manner they relentlessly abused him when a young girl carrying water appeared on the scene. She approached Rasûlullâh ﷺ and washed his ﷺ's blessed face and hands. When I enquired who she is, I was informed that she is Rasûlullâh ﷺ's daughter, Zainab رضي الله عنها.

Bukhârî briefly cites this Hadîth with the same *Sanad* (chain of narrators). This Hadîth is also narrated by Hârith bin Hârith Ghâmidî. This version of the Hadîth contains the following additional account: "Rasûlullâh ﷺ addressed his daughter Zainab رضي الله عنها saying: "O my beloved daughter! Don't panic over your father's overwhelmed and humiliated

condition.” Narrated by Bukhârî in his Târikh and by Tabrânî and by Abû Nu‘aim. Abû Zur‘ah Dimasqî says that this Hadîth is authentic. [Kanzul-‘Ummâl volume 6 page 306]

2. Târiq bin ‘Abdullâh Muḥâribî رضي الله عنه narrates: “I saw Rasûlullâh ﷺ in the market of Zul-Majâz exclaiming: “O people! Say ‘Lâ Ilâha Illallâh’, you will be successful.” Whilst Rasûlullâh ﷺ was occupied in inviting the people, I noticed another man behind him hurling stones at him wounding and coating his blessed body in blood. As he was hurling stones, he went on yelling: “O people! Don’t pay any attention to him. He is a liar.” Narrated by Ibn Abî Shaybah [Kanzul-‘Ummâl volume 6 page 302] A man of the Banû Kinânah tribe narrates that he saw Rasûlullâh ﷺ in the market of Zul-Majâz proclaiming: ‘O people! Say ‘Lâ Ilâha Illallâh’, you will be successful’ whilst Abû Jahal was busy hurling sand at Rasûlullâh ﷺ saying: ‘O people! Don’t be hoodwinked by this man’s motives. He wants you to sever your connection with Lât and ‘Uzzâ’. However, Rasûlullâh ﷺ persisted with his efforts unflustered without even a glance at Abû Jahal. [Musnah Ahḥmad volume 4 page 63]
3. ‘Urwah bin Zubair says: “I once asked ‘Abdullâh bin ‘Amr bin ‘Âṣ to relate to me the polytheist’s unrelenting persecution of Rasûlullâh ﷺ. ‘Abdullâh bin ‘Amr bin ‘Âṣ replied: ‘On one occasion, Rasûlullâh ﷺ was engaged in Ṣalâh in the Ḥatîm area when ‘Uqbah bin

Abî Mu‘ait yanked a cloth over Rasûlullâh ﷺ’s neck and tugged it so rigidly that he strangled him. Abû Bakr رضي الله عنه unexpectedly appeared on the scene and jostled ‘Uqbah aside. He then recited the following verse:

“Are you killing a man who says my only Lord is Allâh and he has presented to you corroborating evidence from your Lord?”

When Fir‘aun and Hâmân conspired to kill Hadrat Mûsâ عليه السلام, one of Fir‘aun’s people who had secretly embraced Îmân upon Musâ عليه السلام exclaimed: “How can you kill someone who declares ‘my Lord is Allâh?’”

Allâh Ta‘âlâ recounts this incident in Sûrah Mumin as follows:

“A believing man from the folk of Fir‘aun who was concealing his Îman said: ‘Do you wish to kill a man simply because he says ‘My Lord is Allâh!’?’ [Sûrah Mumin Verse 28]

It is narrated in Musnad Bazzâr and Dalâilu Abî Nu‘aim by Muḥammad bin ‘Alî رضي الله عنه that during the course of his Khuṭbah (public address), Hadrat ‘Alî رضي الله عنه asked the people: “Tell me, who is the most brave and valiant person?” The people replied: “Unquestionably, it is you.” Hadrat ‘Alî رضي الله عنه responded: “My condition is such that anyone who challenged me, I have settled my scores with him. (In other words, my valour is limited to taking revenge only when someone confronts me.) The most daring and courageous person was Abû Bakr رضي الله عنه. I recall one incident when the Quraysh battering Rasûlullâh ﷺ around whilst taunting him

repeatedly with the words: “So you are the one who has united all the gods into a single deity?”

Whilst they were kicking him around, none of us could marshal the nerve to intervene and fend off the enemy but by good fortune, Abû Bakr رضي الله عنه happened to pass by. He swiftly leaped into the mob and landed a punch here and delivered a blow there and just as that believing man addressed Fir‘aun and Hâmân, Abû Bakr رضي الله عنه addressed the disbelievers grilling them: “Shame on you! Do you wish to kill a man (simply because) he says Allâh is my Lord?”

Recounting this incident, Hadrat ‘Alî رضي الله عنه burst into tears. He then addressed his audience saying: “I entreat you in the name of Allâh, was Abu Bakr more superior or was the believing man from the people of Fir‘aun more superior?” When the audience declined to answer and chose to remain silent, Hadrat ‘Alî رضي الله عنه proclaimed: “By Allâh! One moment of Abu Bakr’s life was far superior than that of the entire life of that believing man. That man concealed his beliefs whilst Abu Bakr gallantly exposed his beliefs. [Fathul-Bârî volume 7 page 129 under the chapter dealing with the maltreatment of Rasûlullâh ﷺ and the Sahâbah at the hands of the disbelievers in Makkah.] Furthermore, that believing man was content with mere verbal advice whilst Abû Bakr employed his verbal as well as his physical abilities in defence of Rasûlullâh ﷺ.”

According to a narration by ‘Abdullâh bin ‘Amr bin ‘Âs as narrated by Imâm Bukhârî under the chapter of ‘the creation of

the actions of the servants’ and also narrated by Abû Y‘alâ and Ibn Hibbân, when the enemy withdrew, Rasûlullâh ﷺ pronounced: “by Allâh in Whose control lies my existence, I haven’t been sent to you but to slaughter you.” [Fathul-Bârî under the chapter dealing with the maltreatment of Rasûlullâh ﷺ and the Sahâbah at the hands of the disbelievers in Makkah.]

According to the narration of Dalâilu Abî Nu‘aim, Dalâilu Bayhaqî and Sîrat Ibn Ishâq, the moment Rasûlullâh ﷺ uttered this declaration, a swathe of bewildered silence fell over the disbelievers and each one of them was left hanging his head in shame with a positive conviction that whatever he utters is irrefutably bound to occur.” [Al-Khasâ’is Al-Kubrâ volume 1 page 144, Sîrat Ibn Hishâm volume 1 page 98]

4. In Musnad Abû Y‘alâ and Musnad Bazzâr it is narrated on the authority of Hadrat Anas رضي الله عنه with an authentic *sanad* that on one occasion, the Quraysh beat Rasûlullâh ﷺ so severely that he fell unconscious. When Hadrat Abû Bakr رضي الله عنه came forward to assist him, the disbelievers let go of Rasûlullâh ﷺ and pounced on Abû Bakr رضي الله عنه. According to the narration of Musnad Abû Y‘alâ narrated by Hadrat Asmâ bint Abî bakr رضي الله عنها, they beat up Abû Bakr so brutally that his entire head suffered severe wounds. Due to the intensity of these wounds, Abû Bakr could not even touch his head.” [Fathul-Bârî volume 7 page 129]
5. ‘Uthmân bin ‘Affân رضي الله عنه narrates: “I once saw Rasûlullâh ﷺ performing Tawâf of the K‘abah. ‘Uqbah

bin Abî Ma'îṭ, Abû Jahal and Umayyah bin Khalaf were sitting in the Haṭîm area. The moment Rasûlullâh ﷺ passed by, they uttered a few obscenities to Rasûlullâh ﷺ. The second time round, they again told him something repulsive. When they uttered these obscenities on the third round, Rasûlullâh ﷺ's countenance changed. He came to a standstill and said: "By Allâh! You will never quit until the punishment of Allâh Ta'âlâ does not swiftly befall you." Ḥaḍrat 'Uthman رضي الله عنه comments: "There wasn't a single one of them who was not trembling in terror. Saying this, Rasûlullâh ﷺ set out for home whilst we moved off behind him. This is when Rasûlullâh ﷺ prophesised: "Accept glad tidings from me. Allâh will make His Dîn prevail and He will complete His word and assist His Dîn. And these people whom you are staring at, Allâh Ta'âlâ will rapidly slaughter them at your hands." Ḥaḍrat 'Utman says: "by Allâh! I saw them all slaughtered at our hands." [Extracted by Dâr Quṭnî, 'Uyûn Al-Athar volume 1 page 104] This narration is also cited in Dalâilu Abî Nu'aim and briefly mentioned in Fathul-Bârî volume 7 page 128 as well.

'Abdullâh bin Mas'ûd رضي الله عنه narrates: "Rasûlullâh ﷺ was once performing Salâh in the Haram area. Abû Jahal and his cronies ¹¹⁰ were also present in the Haram. Abû Jahal ¹¹¹

¹¹⁰ Abû Jahal's cronies refer to his chums whom Rasûlullâh ﷺ cursed taking each one's name individually as mentioned at the end of this Ḥaḍîth. This

challenged his cronies: “Is there anyone amongst you who has the nerve to go to fetch the tripe of so and so camel and toss it on Muḥammad’s back as he goes into Sajdah?” The most ill-fated of the lot i.e. ‘Uqbah bin Abî Mu‘ait¹¹² roused himself to take up this challenge. He fetched a load of tripe and hurled it on Rasûlullâh ﷺ’s back whilst he was in Sajdah. ‘Abdullân bin Mas‘ûd رضي الله عنه narrates: “I was busy witnessing this whole scene but I could do absolutely nothing. The disbelievers on the other hand, glancing at one another, they burst out in laughter and they were actually falling upon each other in gleeful laughter. In the meantime, Hadrat Fâtimah رضي الله عنها who was about four or five years old at that time, scampered to the scene and swiftly removed the tripe from his back. Rasûlullâh ﷺ

Hadîth is also cited with the same specifics in Musnad Bazzâr. [Fathul-Bârî volume 1 page 301]

¹¹¹ Abû Jahal is not mentioned by name in the narration of Sahîh Bukhârî. This detail is mentioned in Muslim though. [Fathul-Bârî]

¹¹² In actual fact, Abû Jahal was the most ill-fated of the lot because he was referred to as the Pharaoh of this Ummah. However, at that particular moment in time, ‘Uqbah bin Abî Mu‘ait was the most ill-fated person because Abû Jahal and his other mates merely incited him to carry this out whilst this unfortunate man actually carried it out. And evidently, the actual perpetration of the sin is far worse than inciting someone else to do it. As in the case of Qudâr who slaughtered the camel of Ṣâlih عليه السلام when his people provoked him to do so. This is captured in the verse “when their most wicked man went forth (to kill the camel)”. Thus Allâh Ta‘âlâ refers to him as ‘the most wicked’ or ‘the most ill-fated’.

serenely raised himself from Sajdah and thrice invoked the curse of Allâh Ta‘âlâ upon these wicked people. This imprecation proved quite punishing¹¹³ upon the Quraysh because they firmly believed that Du‘âs are readily accepted in this blessed city¹¹⁴. Thereafter Rasûlullâh ﷺ invoked the curses of Allâh Ta‘âlâ particularly upon Abû Jahal, ‘Uqbah bin Râbî‘ah, Shaybah bin Rabî‘ah, Walîd bin ‘Utbah, Umayyah bin Khalaf, ‘Uqbah bin Abî Mu‘aiţ¹¹⁵ and ‘Amârah bin Walîd. He imprecated each person by name most of whom were put to death in the battle of Badr.

According to the narration of Bukhârî under the chapter of Tahârat and Salâh, the verse “And purify your clothing” was

¹¹³ According to the narration of Sahîh Muslim, the moment they heard Rasûlullâh ﷺ’s voice, their gleeful laughter abruptly died down and they were hurled into a state of sheer panic and terror. [Fathul-Bârî volume 1 page 302]

¹¹⁴ A few remnants of the Dîn of Hadrat Ibrâhîm عليه السلام were still found amongst these disbelieving Quraysh. So perhaps this belief that Du‘âs are swiftly accepted in the Haram area was one of the enduring remnants of the Ibrâhîmî creed. [Fathul-Bârî volume 1 page 302]

¹¹⁵ The name of ‘Uqbah bin Abî Mu‘aiţ is explicitly mentioned in the narration of Abû Dâwûd Tayâlisî. [Fathul-Bârî volume 1 page 302] Furthermore, Imâm Bukhârî رحمه الله عليه also cites this Hadîth at the end of Kitâbul-Jihâd under the chapter ‘disposal of the polytheist’s corpses into the well’.

revealed after the aforementioned incident. [Fathul-Bârî volume 8 page 521]

Hadrat ‘Āyeshah رضي الله عنها narrates that Rasûlullâh ﷺ said: “I used to live in the midst of two of the most depraved neighbours; Abû Lahab and ‘Uqbah bin Abî Mu‘aith. These two would frequently hurl a mound of impurity at my door.” [Zarqânî volume 1 page 251]

Islâm of Dimâd bin Tha‘alabah رضي الله عنه

From the very pre-Islâmic days of ignorance, Dimâd bin Tha‘alabah Azdî رضي الله عنه was a close acquaintance of Rasûlullâh ﷺ. He would use incantations and other exorcising techniques to treat people afflicted by sorcery and other such ailments. When he came into Makkah after Rasûlullâh ﷺ was bestowed with prophethood, he caught sight of a throng of people trailing behind Rasûlullâh ﷺ. Some were calling him a sorcerer and fortune-teller whilst others proclaimed him a man suffering from dementia and insanity. Dimâd appeared before Rasûlullâh ﷺ and submitted: “I am skilfully competent in treating insanity. Give me your consent to treat you. Perhaps Allâh Ta‘âlâ will cure you at my hands.” Rasûlullâh ﷺ replied by reciting the following Khuṭbah: “All praise is due to Allâh! We pay tribute to Him and ask of His assistance and beg His forgiveness. And we seek the refuge of Allâh from the evils of our base desires. He whom Allâh guides none can lead him astray and he whom Allâh leads astray, none can guide him.

And I bear witness that there is none worthy of worship but Allâh, He is alone and has no partner and I bear witness that Muḥammad is His slave and true messenger.”

Dimâd relates: “I requested Rasûlullâh ﷺ to repeat his words once again. By Allâh! I have come across an abundance of poetry and I have heard a great many exorcising mantras of the fortune-tellers but I have never ever come across such words. I swear by Allâh! These words are submerged in the deepest end of the ocean of eloquence. And I also declare that I bear testimony that there is none worthy of worship but Allâh, He is alone and has no partner and I bear witness that Muḥammad is His slave and true messenger.”

In this manner, Dimâd embraced Islâm and on behalf of his people, he pledged allegiance at the hands of Rasûlullâh ﷺ. [Al-Isâbah volume 2 page 21, Al-Bidâyah wa Al-Nihâyah volume 3 page 36]

Hâfiz ‘Irâqî sums up in the following poem:

“After five or nine years from the date of prophethood, Dimâd bin Th‘alabah Azdî appeared in Makkah to observe things for himself.

Muḥammad merely recited the Khuṭbah when Dimâd embraced Islâm without more ado and departed to his people.”

Arch-enemies

Following his proclamations of *tauḥîd* (monotheism) and invitation towards Islâm, by and large, most of the residents of Makkah turned out to be Rasûlullâh ﷺ's enemies but some of them had reached the limits of blatant hostility. Some of these people were:

1. Abû Jahal bin Hishâm
2. Abû Lahab bin 'Abdul-Muttalib
3. Aswad bin 'Abdu-Yaghûth
4. Hârith bin Qays
5. Walîd bin Mughîrah
6. Umayyah bin Khalaf
7. Ubayy bin Khalaf
8. Abû Qays bin Al-Fâkihah
9. 'Âṣ bin Wâil
10. Naḍr bin Al-Hârith
11. Munabbah bin Al-Hajjâj
12. Zuhair bin Abî Umayyah
13. Sâib bin Saifî
14. Aswad bin 'Abdul-Asad
15. 'Âṣ bin Sa'îd
16. 'Âṣ bin Hâshim
17. 'Uqbah bin Abî Mu'aîṭ
18. Ibnul-Aṣḍâ Hakam bin Al-'Âṣ

19. ‘Adî bin Hamrâ

Most of them were Rasûlullâh ﷺ’s neighbours and men of high standing in society. They were relentlessly engaged in hostility against Rasûlullâh ﷺ. Night and day, they were obsessed with this single mission of antagonism. Abû Jahal, Abû Lahab and ‘Uqbah bin Abî Mu‘aiţ were the three most bitter enemies of the lot. [Al-Tabqât Al-Kubrâ volume 1 page 134]

It is a conventional custom of Allâh Ta‘âlâ that when He creates something, He also creates its opposite. As Allâh Ta‘âlâ states: “And of everything We have created pairs so that you may comprehend the (perfection of the Creator).” [Sûrah Zâriyât verse 49]

So just as Allâh Ta‘âlâ created light in contrast to darkness and eminence in contrast to disrepute, Allâh Ta‘âlâ has created good in contrast to bad, guidance in contrast to misguidance and the angels in contrast to the devils so that there is constantly a conflicting contrast between truth and falsehood and to enable people to choose one of the conflicting sides of their own free accord. It wasn’t engineered such that people become obliged to adopt just one side. If only truth and people of the truth were created without the existence of falsehood, people would have been obliged to accept the truth and this would have been far off the track of divine wisdom. The purpose of Sharî‘ah is not to force people to embrace Islâm. (This requires their own free will.) As Allâh Ta‘âlâ says: “If your Lord wished, all the inhabitants of the earth would have believed.” [Sûrah Yûnus verse 99]

This is why, when Allâh Ta‘âlâ created the Ambiyâ عليه السلام, He also created devils amongst the humankind as well as Jinnkind. This will sufficiently enable the world to witness the conflict between truth and falsehood and the confrontation between guidance and misguidance. They in turn are then at liberty to choose either the facet of truth or the veneer of falsehood. The following verse alludes to this topic:

“And similarly, we have appointed for every Prophet an enemy – devils among mankind and jinn. [Sûrâh Al-An‘âm verse 112]

So just as every Pharaoh has a Mûsâ, similarly, every Mûsâ has a Pharaoh in opposition to him. The established rule amongst the logicians is that the opposite of any theorem is inevitably bound to occur.

Persian couplet: “In the realm of spiritual love even *Kufr* (disbelief) is vital. If Abû Lahab wasn’t around who would have been flung into the fire of Hell?” (In other words, the presence of the disbelievers is also crucial. How would a believer’s Îmân be identified without contrasting it with the *Kufr* of the disbelievers? After all, things are recognised by their opposites.)

For this reason we have decided to present a brief outline of each of Rasûlullâh ﷺ’s sworn enemies.

Abû Jahal bin Hishâm

He was the Pharaoh of the Ummah of Rasûlullâh ﷺ. He left no stone unturned in his wave of deep-seated hostility and fierce resistance against Rasûlullâh ﷺ. A few incidents depicting his antagonism towards Rasûlullâh ﷺ were mentioned in the past and more are to follow. Readers will be able to clearly ascertain the intensity of his enmity towards Rasûlullâh ﷺ from the words he uttered even while breathing his last on his deathbed (the details of which will follow under the chapter dealing with the battle of Badr, Inshâ Allâh). Abû Jahal's original name was Abu-Hakam (which literally means the father of wisdom) but Rasûlullâh ﷺ amended this to Abû Jahal (the father of ignorance). This is mentioned in Fathul-Bârî under the chapter dealing with Rasûlullâh ﷺ mentioning the people who would be slain in Badr.

Abû Jahal would often blow his own trumpet by asserting: "I am 'Azîz and Karîm (revered and noble). Upon this, the following verses were revealed:

"Verily, the tree of Zaqqûm, the food of the sinner. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said) 'Seize him and drag him into the midst of the blazing fire. Then pour over his head the agony of boiling water. Taste this! You (are the one who claimed) you are revered and noble. [Sûrah Dukhân verse 43]

Abû Lahab

Abû Lahab was his appellation. His actual name was ‘Abdul-‘Uzzâ bin ‘Abdul-Muttalib. He was Rasûlullâh ﷺ blood uncle (Rasûlullâh ﷺ’s father’s brother). When Rasûlullâh ﷺ assembled the Quraysh to preach the message of Islâm to them, Abû Lahab was the first person to falsify him saying: “Woe unto you! Did you assemble us here for this?”

Upon this incident, Sûrah Abû Lahab was revealed. Since Abû Lahab was extremely wealthy, whenever he was cautioned about the punishment of Allâh Ta‘âlâ, he would say: “If my nephew is true in his assertions, I will absolve myself by paying money and children in ransom. The verse “Neither his wealth nor his earnings will spare him from it” is a reference to this assertion. His wife, Ummu Jamîl bintu Harb, the sister of Abû Sufyân bin Harb also harboured a streak of acrimonious hostility towards Rasûlullâh ﷺ. She would often strew Rasûlullâh ﷺ’s path with sharp thorns at night. [Tafsîr Ibn Kathîr, Rûhul-Ma‘ânî]

According to the narration of Ibn Ishâq, when Ummu Jamîl learnt that a Sûrah of the Holy Qurân was revealed about her and her husband, she picked up a stone and dashed out to strike Rasûlullâh ﷺ. At that moment, Rasûlullâh ﷺ was seated with Abû Bakr Siddîq in Musjidul-Harâm. When Ummu Jamîl got to the Musjid, Allâh Ta‘âlâ layered a veil over her eyes. Only Abû Bakr رضي الله عنه was visible. She failed to spot Rasûlullâh ﷺ. Ummu Jamîl asked Abû Bakr رضي الله عنه: “Where is your companion? I have discovered that he ridicules me and makes

satirical remarks about me. By Allâh! If I come across him now, I will smash him with this stone. By Allâh! I am a celebrated poetess.” Saying this, she intoned the following stanzas:

“*Muzammam* we disobeyed and his instructions we rebuffed and his religion we despised.”

Due to her seething rage and fanatical hatred she cherished against Rasûlullâh ﷺ, she referred to him as *Muzammam* instead of Muḥammad. *Muzammam* is actually the antonym of Muḥammad. Muḥammad means commendable whilst *Muzammam* means lamentable.

Expressing her hatred with these few lines, she went away.
[Sîrat Ibn Hishâm volume 1 page 123]

Whenever the Quraysh hurled scorn upon Rasûlullâh ﷺ and labelled him *Muzammam*, Rasûlullâh ﷺ would say: “O people! Don’t you find it strange? Don’t you notice how Allâh Ta‘âlâ has repelled their profanities away from me? They refer to me as *Muzammam* but I am actually Muḥammad.”

According to another narration of Ibn Hishâm volume 1 page 124, when Ḥaḍrat Abû Bakr رضي الله عنه spotted Ummu Jamîl rushing towards them, he cautioned Rasûlullâh ﷺ saying: “O Prophet of Allâh! Here’s Ummu Jamîl speeding towards us. I fear for your safety.” Rasûlullâh ﷺ replied: “She will never be

able to catch sight of me.” Rasûlullâh ﷺ then recited a few Qurânic verses¹¹⁶. [Tafsîr Ibn Kathîr Sûrah Tabbat]

Musnad Bazzâr mentions on the authority of ‘Abdullâh bin ‘Abbâs رضي الله عنه on the basis of a *hasan sanad* (satisfactory chain of narrators) that Ummû Jamîl came up to Abû Bakr رضي الله عنه and said: “This man says poetry.” Abû Bakr رضي الله عنه replied: “By the Lord of this building! Whatever he says is not poetry.” Ummu Jamîl fumed: “You are a man who indisputably believes in him.”

Saying this, she walked away. Hadrat Abû Bakr رضي الله عنه then said: “O Prophet of Allâh! Perhaps Ummu Jamîl failed to spot you.” Rasûlullâh ﷺ replied: “Right until she left, an angel continued shrouding me from her.” [Fathul-Bârî volume 8 page 567 Kitâbut-Tafsîr Sûrah Tabbat]

Barely seven days after the battle of Badr, a terminal cyst erupted on his body and this brought about an agonizing death. Out of terror of contagion, his family members flatly refused to even touch his corpse. In this manner, his corpse remained putrefying for a period of three days. Finally, out of fear of disgrace and notoriety, they employed a few Abyssinian labourers to remove his body. They dug a hole and with the aid of long wooden poles, they propelled his body and dumped him into the hole. They then swiftly covered him up with sand and

¹¹⁶ As Allâh Ta‘âlâ says: “And when you recite the Qurân, We erect between you and those who do not believe in the hereafter an invisible veil.” Sûrah Isrâ verse 45]

stones. This was the humiliation of this world. What about the disgrace of the hereafter that is still to follow? May Allâh Ta‘âlâ protect us from this. Âmîn.

Abû Lahab had three sons; ‘Utbah, Mu‘attab and ‘Utaibah. The first two embraced Islâm at the conquest of Makkah. As for ‘Utaibah, who, at the behest of his father, divorced his wife – Rasûlullâh ﷺ’s daughter – and he was moreover contemptuously rude to Rasûlullâh ﷺ, he perished after Rasûlullâh ﷺ cursed him. At the conquest of Makkah, Rasûlullâh ﷺ asked his uncle Hadrat ‘Abbâs رضي الله عنه: “I don’t see your nephews, ‘Utbah and Mu‘attab around Where are they?” Hadrat ‘Abbâs رضي الله عنه replied: “It seems as though they are gone into hiding.” Rasûlullâh ﷺ asked him to search for them. After an exhausting search, he found them in the field of ‘Arafât. Hadrat ‘Abbas brought both of them to Rasûlullâh ﷺ. Rasûlullâh ﷺ presented them with Islâm and both of them enthusiastically embraced Islâm and pledged their allegiance at his hands. Upon this Rasûlullâh ﷺ remarked: “I beseeched Allâh Ta‘âlâ for these two cousins. Allâh Ta‘âlâ handed over both of them to me.”

Umayyah bin Khalaf Jumahî

Umayyah had the impudence to publicly abuse Rasûlullâh ﷺ. Whenever he passed Rasûlullâh ﷺ, he would mockingly wink his eyes. His dreadful conduct brought about the revelation of the following Sûrah:

“Woe unto every slanderer and backbiter! He, who accumulates wealth and repeatedly counts it (like some of the Hindus who tally their Rupees with relish). What! Is he under the impression that his wealth will bring him eternity? Never! Verily, he will be hurled into the crushing fire. And do you know what is the crushing fire? It is the kindled fire of Allâh Ta’âlâ, which will leap over the hearts. Verily, the fire will be sealed over them in long pillars.” [See Isâbah volume 2 page 455]

Umayyah bin Khalaf was slain in the battle of Badr at the hands of Hadrat Khubaib رضي الله عنه or at the hands of Hadrat Bilâl رضي الله عنه [Ibn Hishâm volume 1 page 124]

Ubayy bin Khalaf

Ubayy bin Khalaf also rivalled his brother Umayyah bin Khalaf in his hostility towards Rasûlullâh ﷺ. Once he procured a decomposed bone and crushing it in his hand and hurling its dust into the wind, he demanded: “Will Allâh be able to resurrect this?” Rasûlullâh ﷺ replied: “Yes, when you and your bones decompose like the bone in your hand, Allâh will resurrect you and hurl you into the fire.”

This was the background to the following verses:

“And he puts forth for us a parable and he forgets his own creation; he says: ‘who will resurrect these bones in this state of decomposition?’ Say! (O Muḥammad!), “He will resurrect them Who created them the first time round and He is all-

knowing of the entire creation. He who produces fire for you from the green tree and then you kindle your fires with it. Is not He who created the skies and the earth able to create the like of them? Indeed! He is the all-knowing supreme creator. Verily, His command, when He intends something, is merely to say to it: “Be” - and it is. So, glorified is He in whose dominion is all things and to Him shall you be returned.” Sûrah Yâsîn verses 78 - 83]

Ubayy bin Khalaf was killed in the battle of Uḥud at the hands of Rasûlullâh ﷺ. [Târikh Ibn Al-Athar volume 2 page 26, Ibn Hishâm volume 1 page 126 under the chapter dealing with ‘the polytheists slain in the battle of Uḥud’.]

‘Uqbah bin Abî Mu‘ait

‘Uqbah was the bosom chum and confidant of Ubayy bin Khalaf. One day, ‘Uqbah took a seat in the company of Rasûlullâh ﷺ attentively listening to the words of Rasûlullâh ﷺ. When Ubayy learnt of this, he hurried over to ‘Uqbah and voiced his concerns: “I learnt that you sat in the company of Muḥammad attentively listening to his words. By Allâh! Until you don’t go and spit on his face, it is *harâm* for me to talk to you and even look at your face.” Accordingly, the wretched ‘Uqbah rose and ejected his saliva right onto the blessed face of Rasûlullâh ﷺ. Upon this, the following verses were revealed:

“And the day when the *Zâlim* (evil-doer) will bite his hands (in despair) saying: “Oh! If only I had taken the path of the messenger. Ah! Woe unto me! If only I did not assume so and so as an intimate friend. He indeed led me astray from the *Zikr* (reminder and advice i.e. the Qurân) after it had come to me.” And Shaytân is a deserter to man (in the hour of need). And the messenger said: “O my Lord! My people have discarded (the teachings of) this Qurân. (O Nabî! Do not become despondent because) in this manner We have assigned to every Nabî an enemy from amongst the criminals. Your Lord is sufficient as a guide and helper.” [Sûrah Al-Furqân verses 27-31]

‘Uqbah was captured as a prisoner in the battle of Badr and he was executed in a place called Ṣafrâ. [Ibn Athîr volume 2 page 27]

Walîd bin Mughhîrah

Walîd bin Mughhîrah was wont of saying: “It is rather strange that Muḥammad was preferred for the revelation of divine *Wahî* whilst Abû Mas’ûd Thaqafî and I were excluded from this privilege whereas both of us are reputable leaders of this city. I am the leader of the Quraysh whilst he is the leader of the tribe of Thaqîf.”

Upon this, the following verses were revealed:

‘And they say, ‘why isn’t this Qurân revealed to some great man of the two cities?’ Is it they who portion out the mercy of

your Lord? It is We who portion out amongst them their livelihood in this worldly life and We raise some of them amongst others in rank so that some may employ the others (in their work). And the mercy of your Lord is far better than (the wealth) they are amassing.’ (In other words, the fortunes of the hereafter are far superior to the blessings of this world. So, if the distribution of worldly livelihood is not based on their opinion, how can the fortune related to the hereafter (prophethood) ever be based on their opinions?) [Sûrah Zukhruf verse 31] {Ibn Hishâm volume 1 page 126}

Put differently, material wealth, affluence, worldly honour and reputation is certainly not the basis of prophethood. On one occasion, a few chieftains of the Quraysh including Walîd bin Mughîrah, Umayyah bin Khalaf, Abû Jahal, ‘Utbah bin Rabî‘ah and Shaybah bin Rabî‘ah approached Rasûlullâh ﷺ to make some enquiries about Islâm. Whilst Rasûlullâh ﷺ was in the process of preaching to them, ‘Abdullân ibn Ummi Maktûm – the blind Muazzin of Rasûlullâh ﷺ’s Musjid – also came to enquire about some issue. Rasûlullâh ﷺ reckoned that Ibn Ummu Maktûm is after all a Muslim. He can enquire later on at some other time. These people on the other hand, are the influential folks of society. If they embrace Islâm, thousands of others will follow. This is why Rasûlullâh ﷺ did not pay much attention towards Ibn Ummi Maktûm. In fact, owing to his ill-timed intrusion, a few traces of a scowl appeared on Rasûlullâh ﷺ’s blessed countenance. He should have waited for the first meeting to conclude before butting in like this, thought Rasûlullâh ﷺ. However, the mercy of Allâh Ta‘âlâ flared up and the following verses were revealed:

“He (Rasûlullâh ﷺ) frowned and turned away because there came to him the blind man. And how do you know? He may just purify himself (from all sins). Or perhaps he might receive admonition and this advice may benefit him. As for him who considers himself independent, to him you attended. There is (no blame) upon you if he does not become pure (from disbelief and kufr etc.). But as for he who came running to you whilst he was afraid (of Allâh Ta‘âlâ), you are neglectful of him (by diverting your attention to others). Nay, this (Qurân) is an admonition..... [Sûrah ‘Abasa verses 1-11]

Subsequent to this incident, whenever ‘Abdullâh ibn Ummi Maktûm appeared before Rasûlullâh ﷺ, he would reverently lay his sheet down for him saying: “Welcome to him in whose regards my Lord reprimanded me.”

Abû Qays bin Al-Fâkihah

He was also instrumental in ruthlessly persecuting Rasûlullâh ﷺ. He was one of the select assistants and sidekicks of Abû Jahal. Abû Qays was killed in the battle of Badr at the hands of Hadrat Hamzah رضي الله عنه. [Ibn Athîr volume 2 page 26]

Nadr bin Hârith

He was also one of the chieftains of the Quraysh. He would often travel to Persia on business. On his travels, he would

purchase stories and historical chronicles of the non-Arab monarchs. He would then share these narratives with the Quraysh. He would tell the Quraysh: “Muḥammad relates the stories of ‘Âd and Thamûd to you but I will share with you the legends of Rustam, Asfandiyâr and the Persian monarchs.” People took great delight in listening to these stories (like the novels of today). People would pay more attention to the accounts of his legendary fables than they paid to the Holy Qurân. He also purchased a singing slave girl whose musical talents he exploited by making people listen to her melodious voice. Whenever he learnt of anyone predisposed to Islâm, he would take this slave to him and bid her to entertain him with food, drink and music. He would then ask him: “Tell me, is this better than what Muḥammad invites you to? Is this better than his directives on Ṣalâh, Ṣaum and Jihâd against the enemies of Allâh?”

Upon this, the following verses were revealed:

“And amongst people there is a person who purchases idle talk (music, singing etc.) to mislead people from the path of Allâh without knowledge and he takes this (path of Allâh or the Holy Qurân) as a form of mockery. For such people there is a humiliating punishment (in hell). And when our verses are recited to him, he turns away in arrogance as though he hasn’t heard them as if there is a mass (deafness) in his ears. So offer him glad tidings of an agonizing punishment.” [Sûrah Luqmân verses 6-7]

Note: Entertaining people with food, drink and singing girls to deflect them from their religious convictions are an ancient

ploy of the people of falsehood. The Christians in particular are exceedingly skilful in this and in emulation of them, the Aryans (modern reformist but fanatical Hindu sect) also adopted this approach. A person whom Allâh Ta‘âlâ has given a wee bit of intellect will realise that this is not the approach of the faithfully devoted but the approach of the faithless hedonists. May Allâh Ta‘âlâ protect us all.

Nadr bin Hârith was captured in the battle of Badr and as per the directive of Rasûlullâh ﷺ, he was slain by Hadrat ‘Alî رضي الله عنه. [Ibn Athîr volume 2 page 27]

‘Âs bin Wâil Sahmî

‘Âs bin Wâil Sahmî was the father of Hadrat ‘Amr bin ‘Âs رضي الله عنه. He (the father) was also one of the people who vigorously engaged in poking fun at and ridiculing the blessed personality of Rasûlullâh ﷺ.

All Rasûlullâh ﷺ's sons passed away in infancy. In deriding Rasûlullâh ﷺ, ‘Âs bin Wâil commented:

“Indeed Muḥammad is an *Abtar*. None of his sons survive.”

The word *Abtar* refers to an animal with a severed tail. A person who is not survived by male descendants or a person not remembered by anyone is like an animal with a severed tail. (As though the person's lineage is now severed and terminated.)

Upon this, the following verse was revealed:

“Verily your enemy is an *Abtar* (cut off from all good in the hereafter).” [Sûrah Kawthar verse 3]

Rasûlullâh ﷺ is fondly remembered by millions of people (unlike his enemies).

A month after Hijrah, ‘Âs was bitten by an animal on his leg. This caused such swelling that his leg turned as thick as a camel’s neck. This casualty ultimately led to his death. [Ibn Athîr volume 2 page 26]

Nubaih and Munabbihah, the sons of Hajjâj

Nubaih and Munabbihah were also bitter enemies of Rasûlullâh ﷺ. Whenever they laid eyes on Rasûlullâh ﷺ, they caustically commented: “What, couldn’t Allâh find anyone else to appoint as His messenger?”

Both of them were killed in the battle of Badr. [Ibn Athîr volume 2 page 26]

Aswad bin Al-Muttalib

Whenever Aswad bin Muttalib and his cronies came across Rasûlullâh ﷺ and his Sahâbah رضي الله عنهم, they would roll their eyes, wink at each other and mockingly say: “Are these the people who propose to rule the earth? Are they the people who portend to seize the treasures of Caesar and Chosroes?” Making

such sarcastic remarks, they would whistle and clap hands. Rasûlullâh ﷺ cursed him in the following words: “O Allâh? Make him blind (so that he is unable to wink his eyes in derision) and destroy his son.” As a result, Aswad immediately turned blind whilst his son was killed in the battle of Badr. Whilst the Quraysh were frantically making preparations for the battle of Uhud, he was ill but, notwithstanding this, his efforts in inciting his people against Rasûlullâh ﷺ persisted. He died before the battle of Uhud. [Ibn Athîr volume 2 page 27]

Aswad bin ‘Abdi-Yaghûth

Aswad bin ‘Abdi-Yaghûth was Rasûlullâh ﷺ’s mother’s brother’s son. His family lineage is as follows: Aswad bin ‘Abdi-Yaghûth bin Wahab bin Munâf bin Zuhrah. He was also one of the most bitter enemies of Rasûlullâh ﷺ. Whenever he saw the poor Muslims, he would sarcastically remark: “These are the future kings of the world who will become the heirs of Chosroes’ kingdom.” Whenever he laid eyes on Rasûlullâh ﷺ, he would derisively say things like: “What’s the matter, nothing came down from the heavens today?”

Hârith bin Qays Sahmî

He was also referred to as Hârith bin ‘Aytalah. ‘Aytalah was his mother’s name whilst his father was Hârith. He was also one of those who ardently engaged in deriding and mocking the

companions of Rasûlullâh ﷺ. He would often remark: “Muḥammad has deceived his companions by leading them to believe in life after death.”

Allâh Ta‘âlâ portrays this in the verse: “They say, by Allâh! Nothing but time annihilates us.” [Sûrah Al-Jâthiyah verse 24]

When their mockery and scorn went beyond reasonable limits, Allâh Ta‘âlâ revealed the following verses to comfort Rasûlullâh ﷺ:

“So proclaim what you have been commanded and (if the polytheists refuse to comply) turn away from the polytheists. Verily, We will suffice for you against the mockers.” [Sûrah Al-Hijr verse 94]

The most active in mocking Rasûlullâh ﷺ were the following five people: Aswad bin ‘Abdi-Yagûth, Walîd bin Mughîrah, Aswad bin ‘Abdul-Muttalib, ‘Âṣ bin Wâil and Hârith bin Qays.

On one occasion Rasûlullâh ﷺ was busy making Tawâf of the Baitullâh ¹¹⁷ when Jibraîl عليه السلام appeared before him. Whilst Rasûlullâh ﷺ was complaining to Jibraîl عليه السلام about the excessive mockery of these people, Walîd bin Mughîrah happened to pass before Rasûlullâh ﷺ. Rasûlullâh ﷺ pointed out that this is Walîd. Jibraîl indicated towards Walîd’s

¹¹⁷ This narration was extracted from Rûḥul-Ma‘ânî volume 14 page 78 but the incident dealing with the Tawâf is extracted from the narration of Ibn Ishâq which is related by Ibn Kathîr under the commentary of the aforementioned verse.

jugular vein. Rasûlullâh ﷺ asked: “What? What is it?” Jibraîl replied: “You are sufficed against Walîd.” Thereafter, Aswad bin Muttalib happened to pass by. Rasûlullâh ﷺ commented: “This is Aswad bin Muttalib.” Jibraîl عليه السلام indicated towards his eyes. Rasûlullâh ﷺ asked: “What is it?” Jibraîl replied: “You are sufficed against Aswad bin Muttalib. Thereafter Aswad bin ‘Abdi-Yaghûth passed by. Jibraîl indicated towards his head and as per the previous inquiry of Rasûlullâh ﷺ, Jibraîl said: “You have been sufficed.” Thereafter, Hârith happened to pass by. Jibraîl pointed to his stomach and said: “You have been sufficed.” Thereafter along came ‘Âṣ bin Wâil. Pointing towards the soles of his feet, Jibraîl said: “You have been sufficed.”

What happened to Walîd is that once he came across a man from the Khuzâ‘ah tribe who was engaged in the manufacture of arrows. Accidentally, Walîd’s foot fell onto one of his arrows thereby causing a minor injury to his foot. He barely pointed to his foot when the injury started spurting blood. This minor injury proved fatal for him. The story of Aswad bin Muttalib is that he just sat beneath an acacia tree when he suddenly screamed out to his sons: “Help me! Help me! Someone is poking thorns into my eyes.” His sons replied: “We don’t see anyone around.” He went on yelling like this until he turned blind. What happened to Aswad bin ‘Abdi-Yagûth is that Jibraîl merely indicated towards his head when suddenly his whole head erupted in pustules and pimples. He ultimately died from this affliction. What happened to Hârith was that he abruptly fell so ill that he started evacuating faecal matter from his mouth. This in due course led to his death. What happened

to ‘Âs bin Wâil was that he was on his way to Tâif on a donkey when he unexpectedly fell off the donkey onto a patch of thorny grass. He was pricked by an insignificant thorn but the injury caused by this rather tiny thorn was so severe that it proved fatal for him. [Extracted by Tabrânî¹¹⁸ in Awsaṭ and Bayhaqî and Abû Nu‘aim in Dalâil and Ibn Mardwiyah with a satisfactory *Sanad* (chain of narrators).]

On the basis of the aforementioned incidents, readers are urged to contemplate whether coercion and intimidation was employed in the spread of Islâm or whether coercion and transgression was used against the eradication and suppression of Islâm.

Persecution of the Muslims

(Within it is mercy and outside it is agony.) [Sûrah Hadîd verse 13]

Just as Islâm continued spreading far and wide and just as the Muslims continued growing in number, the rage and antagonism of the polytheists of Makkah also intensified proportionately. The disbelievers really didn’t have much

¹¹⁸ Also narrated in Khaṣṣu-Kubrâ volume 1 page 146 and in Tafsîr Ibn Kathîr under Sûrah Al-Hijr volume 5 page 336 old print without any endorsement of the *Sanad*. This is only mentioned in Rûḥ Al-Ma‘ânî volume 14 page 78.

influence and dominance over the Muslims who had patronage and support (within their respective clans) but the pitiable Muslims who neither enjoyed any support nor sanctuary fell victim to the unrelenting persecution and brutality of the disbelievers of Makkah. Some Muslims fell prey to their relentless beatings whilst others were confined to dark and narrow cages.

Hereunder we recount a few incidents highlighting the sheer brutality and ruthlessness of the Makkan polytheists and the inviolable endurance and forbearance of the Sahâbah رضي الله عنهم.

Sayyidinâ Bilâl bin Rabâh رضي الله عنه¹¹⁹

(The Imâm of the callers to Salâh and success)

He was an Abyssinian by lineage. He was the slave of Umayyah bin Khalaf. In the midst of the afternoon, when the heat was at its fiercest and the boulders of the desert turned blazing hot, he (Umayyah, the master) would direct his servants to lay Bilâl down onto the baking stones of the desert and place a boulder onto his chest to restrict his movements. He would then bellow at him: “You will die like this. If you have any hope of salvation, renounce Muḥammad and start praying to Lât and ‘Uzzâ. But even in these trying times, nothing but the

¹¹⁹ Rabâh was the name of his father. His mother’s name was Raḥmâmah.

words “Aḥad Aḥad (He is one, He is one)” would stem from his mouth. [Sîrat Ibn Hishâm volume 1 page 109]

Persian Couplet: “You can cast a mountain of gold before a *Muwahhid* (monotheist) or stand with an Indian sabre over his head, nothing will deter him from his beliefs.

His fears and aspirations are not associated with anyone else and this is the very core of Tauḥîd.”

Occasionally he would drape him in cowhide or fit him out with a suit of armour and force him to sit in the scorching sun. Even in this state of horrible torture, the words “Aḥad, Aḥad” would emanate from his tongue. [Tabqât Ibn S‘ad volume 3 pages 26-27]

When Umayyah, his master realised that Bilâl’s determination and tenacity is not influenced in the least, he tied a rope around his neck and committed him to the charge of some young boys who continued dragging him around the city but despite these odds he persisted in uttering the words “Aḥad, Aḥad”. [Tabqât Ibn S‘ad volume 3 pages 26-27] Hâkim says that this narration is based on an authentic *Sanad* although the Ḥadîth is not extracted by Bukhârî and Muslim. Zahabî also endorses this view. [Mustadrak volume 3 page 284]

Consistent with this wave of unrelenting torture, Ḥadrat Bilâl رضي الله عنه was being turned into a target of their ruthless tyranny when Ḥadrat Abû Bakr رضي الله عنه happened to pass by. Witnessing this pitiful and intolerable scene before him, he

addressed Umayyah, the master, saying: “Don’t you fear Allâh? Until when will this agonising torture continue?”

Umayyah replied: “You are responsible for turning him into this wreck. Now you are obliged to release him. Abû Bakr رضي الله عنه replied: “Very well. I have a slave who is extremely strong and he is passionately devoted to your faith. Take him in exchange of Bilâl and surrender Bilâl to my care. Umayyah consented to this offer. Hadrat Abû Bakr رضي الله عنه then took Bilâl along with him and subsequently set him free. [Sîrat Ibn Hishâm volume 1 page 109]

The brutal torture and dreadful injuries inflicted by the polytheists upon the best of Muazzins Hadrat Bilâl رضي الله عنه left horrible scars on his back. These scars were clearly visible whenever his back happened to be exposed.

Arabic couplet: Bilâl encountered a great degree of adversity at the hands of Umayyah,

But fortitude proved to be his superlative host against hardship.

The enemy subjected him to a life of misery whilst he proved himself to be a man of indefatigable forte.

They hurled him prostrate onto the scorching rocks of the plains of Makkah and placed huge boulders onto his body.

But he persisted in proclaiming the unity of Allâh and there were scars like traces of an abandoned encampment upon his entire back.

If the back of the friend of Allâh was carved out then the heart of the enemy of Allâh was also carved out (of stone).
[Mawâhib]

‘Ammâr bin Yâsir رضي الله عنه

‘Ammâr bin Yâsir رضي الله عنه was essentially a man of Qahtânî descent. His father Yâsir came to Makkah in search of one of his missing brothers. His two brothers, Hârith and Mâlik also accompanied him on this journey. Hârith and Mâlik returned to Yemen whilst Yâsir decided to stay over in Makkah Mukarramah. He then established an alliance with Abû Huzaifah Makhzûmî. Abû Huzaifah got him married to his slave woman Sumayyah bintu Khayyât and from this union ‘Ammâr was born. Yâsir and ‘Ammâr lived with Abû Huzaifah right until the end of his life. When Allâh Ta‘âlâ subsequently exposed Islâm, Yâsir, Sumayyah, ‘Ammâr and his brother ‘Abdullâh bin Yâsir all embraced Islâm. Hadrat ‘Ammâr also had another elder brother by the name of Huraith bin Yâsir who was murdered at the hands of Banud-Dail in the times of Jâhiliyyah (pre-Islâmic era). [Tabqât Ibn S‘ad volume 3 page 176]

Since ‘Ammâr bin Yâsir had no family nor tribe in Makkah to support him, the Quraysh doggedly persecuted him and inflicted him with a multitude of tormenting afflictions. In the midst of the scorching noon heat, they would lay him onto the blazing sand and beat him up so severely that he would fall unconscious. At times they would hurl him into (a dam) of

water and at times they would force him to lie down on a bed of blazing coals. On such occasions, whenever Rasûlullâh ﷺ happened to pass by, he would pass his hands over ‘Ammâr’s head and say:

“O Fire! Turn cool and safe upon ‘Ammâr as you had transformed yourself for Ibrâhîm.”

Whenever Rasûlullâh ﷺ witnessed ‘Ammâr or his father Yâsir or his mother Sumayyah in hardship, he would advise them: “O family of Yâsir! Exercise patience.” Sometimes, he would utter: “O Allâh! Forgive the family of Yâsir.” Sometimes he would remark: “Glad tidings upon you! Jannat is eagerly awaiting your arrival.” [Tabqât Ibn S‘ad]

Hadrat ‘Alî رضي الله عنه narrates that he heard Rasûlullâh ﷺ saying: “From head to toe, ‘Ammâr is imbued with faith. (He is an embodiment of Îmân.)” This Hadîth is narrated in Jâm‘î Tirmidî and Ibn Mâjah. The *Sanad* of this Hadîth is satisfactory. [Al-Isâbah volume 2 page 512] This Hadîth is also extracted by Bazzâr on the authority of Hadrat ‘Âyeshah رضي الله عنها with an authentic *Sanad*. Nasaie also narrates this Hadîth with an authentic *Sanad*. [Fathul-Bârî volume 7 page 72 under the chapter dealing with the *Manâqib* of ‘Ammâr رضي الله عنه.]

Once Hadrat ‘Ammâr رضي الله عنه removed his shirt when a few bystanders happened to catch sight of black scars covering his back. When asked about these scars, he replied: “The Quraysh of Makkah would lay me down on the scorching stones (of the Makkan desert). These are the scars of those injuries. [Tabqât Ibn S‘ad volume 3 page 3 page 77]

The same brutality was meted out to his father Yâsir رضي الله عنه and his mother Sumayyah رضي الله عنها. Mujâhid says: “Initially, just seven people openly proclaimed their belief in Islâm. They were, Rasûlullâh ﷺ, Abû Bakr رضي الله عنه, Bilâl رضي الله عنه, Khabbâb رضي الله عنه, Suhaib رضي الله عنه, ‘Ammâr رضي الله عنه and Sumayyah رضي الله عنها. Owing to their noble family connections, the polytheists of Makkah were unable to wield absolute domination over Rasûlullâh ﷺ and Abû Bakr رضي الله عنه. However, the remaining five; Bilâl, Khabbâb, Suhaib, ‘Ammâr and Sumayyah رضي الله عنهم were persistently subject to their relentless brutality. In the midst of the midday heat, they would dress them in metallic armour and force them to stand in the blistering heat. One day, Abû Jahal appeared before them. (In a fit of rage), he thrust a spear into Hadrat Sumayyah’s (رضي الله عنها) private part. This wound proved fatal. She subsequently died a Shahîd.” Extracted by Abû bin Abî Shaybah on the authority of Mujâhid. This is a *Mursal* but authentic Hadîth. [Al-Isâbah volume 4 page 335] See Tabqât Ibn S‘ad under the chapter dealing with Sumayyah رضي الله عنها.

In Tabqât Ibn S‘ad it is narrated with an authentic *Sanad* on the authority of Mujâhid that the first martyr in Islâm was Hadrat Sumayyah رضي الله عنها who was exceptionally old and weak. When Abû Jahal was put to death on the occasion of the battle of Badr, Rasûlullâh ﷺ addressed Hadrat ‘Ammâr رضي الله عنه thus: “Allâh has slain your mother’s killer.”

In the same gruelling and brutal circumstances, Hadrat Yâsir رضي الله عنه passed away before Hadrat Sumayyah رضي الله عنها. [Fathul-Bârî volume 7 page 17]

Ṣuḥaib bin Sinân رضي الله عنه

Ṣuḥaib was actually a native of the vicinity of Mûṣil. His father and uncle were governors of Ubullah whilst it was a dominion of the Persian Empire under the rule of Chosroe. Once this area came under fierce attack from the Romans. Ṣuḥaib was barely a young boy at that time. During the course of the Roman pillage and plunder, he was seized by the Romans and hauled away to Rome. This is where he grew up. Hence the name “Ṣuḥaib Al-Rûmî” (Ṣuḥaib, the Roman). A person of the Banû Kalb tribe purchased him from the Romans and brought him over to Makkah. In Makkah, ‘Abdullâh bin Jad’ân purchased him and set him free. When Rasûlullâh ﷺ launched his public invitation towards Islâm, Ḥaḍrat ‘Ammâr رضي الله عنه and Ḥaḍrat Ṣuḥaib رضي الله عنه both appeared together in Dâru Arqam and embraced Islâm. Just as they persecuted Ḥaḍrat ‘Ammâr, the polytheists of Makkah also subjected Ḥaḍrat Ṣuḥaib رضي الله عنه to a stream of wide-ranging modes of torture. When he intended to emigrate from Makkah, the Quraysh of Makkah demanded that he may only depart if he leaves behind all his goods and wealth in Makkah otherwise he is prohibited from emigrating. Ḥaḍrat Ṣuḥaib consented to this ultimatum and giving a boot to the ephemeral vanities of this world, he emigrated. When he reached Madînah Munawwarah and related this incident to Rasûlullâh ﷺ, he commented: “Ṣuḥaib has unquestionably profited in his trade.” In other words, by him trading in his dunyâ in exchange for his hereafter, he has netted a healthy

profit. In regards to this, Allâh Ta‘âlâ revealed the following verse:

“And there are some people who sell themselves in pursuit of the pleasure of Allâh. And Allâh is exceptionally kind to the servants.” [Sûrah Baqarah verse 207]

According to another narration, Rasûlullâh ﷺ repeatedly affirmed: “Suhaib has earned a healthy profit. Suhaib has earned a healthy profit.”

‘Umar bin Hakam relates: “The polytheists of Makkah would torment ‘Ammâr, Suhaib, Abûâidah and ‘Âmir bin Fuhayrah رضي الله عنهم to such an unbearable level that they would often fall unconscious and at times they would be beaten senseless. This state of senselessness was so severe that quite often, they didn’t even realise what they were uttering.

In regards to such people, the following verse was revealed:

“Then, your Lord - for those who migrated after suffering misfortunes and then they migrated and exercised forbearance, verily your Lord, after these things, is rather kind and merciful.” [Sûrah Al-Nahl verse 110]

This verse was revealed in respect of the aforementioned people. [Al-Isâbah volume 2 page 195, Tabqât Ibn S‘ad volume 3 page 160]

Khabbâb bin Al-Aratt رضي الله عنه

Khabbab bin Al-Aratt رضي الله عنه was from amongst the first group of persons to embrace Islâm. It is said that he was the sixth person to enter Islâm. He was honoured with Islâm even before entering Dâru Arqam. He was a slave of Ummu Anmâr. When she learnt of his conversion to Islâm she subjected him to an assortment of pain and suffering. [Isâbah volume 1 page 416]

Once Hadrat Khabbâb رضي الله عنه went to meet Hadrat ‘Umar رضي الله عنه. Assigning him a seat on his personal seating place, Hadrat ‘Umar رضي الله عنه remarked: “Nobody is more eligible to this seat than you except Bilâl رضي الله عنه.” Upon this, Hadrat Khabbâb remarked: “O Amîrul-Muminîn! Even Bilâl is not more eligible than I am because Bilâl enjoyed some support from at least a few polytheists during that period of suffering and anguish. At any rate, some of them supported and protected him whilst I enjoyed absolutely no support from any one of them. I recall one day when these polytheists of Makkah laid me flat over blazing coals. One of them placed his foot over my chest so that I am unable to shift about.” Hadrat Khabbâb رضي الله عنه then lifted his kurtah to expose ashen scars covering his back. [Tabqât Ibn S‘ad volume 3 page 117]

Khabbâb bin Al-Aratt says: “In the pre-Islâmic days of ignorance, I was a blacksmith by trade. I was well skilled in the forging of swords. On one occasion I produced a sword for ‘Âs bin Wâil. When the time came to pay for his sword, he declared: “I refuse to pay you a cent until you renounce Muḥammad (ﷺ).” I replied: “Even if you had to die and be resurrected, I will never renounce Muḥammad Rasûlullâh (ﷺ).”

‘Âs sarcastically enquired: “Will I be resurrected after my death?” Khabbâb رضي الله عنه replied: “Yes, of course.” To this, ‘Âs scornfully replied: “When Allâh puts me to death and resurrects me once again and I have the same wealth and children in my possession, I will settle my debt with you.”

Upon this, Allâh Ta‘âlâ revealed the following verses of the Holy Qurân:

“Did you behold the one who denies our signs and say: ‘I will certainly be bestowed with wealth and children (in the hereafter).’ Is he conscious of the unseen or has he taken a covenant from Allâh? Never! We will record what he says (as a form of evidence against him in the hereafter) and We will persist in prolonging his torment (in the hereafter). And We shall inherit all what he speaks of (wealth and children) and he will appear before us alone.”¹²⁰ [Sahîh Bukhârî page 691 Tafsîr Sûrah Maryam, Fathul-Bârî volume 8 page 326]

Abû Fukayhah Juhanî رضي الله عنه

Abû Fukayhah was actually his appellation. His name was Yasâr although he was better known by his appellation of Abû Fukayhah. He was the slave of Safwân bin Umayyah. Umayyah bin Khalaf would sometimes get a rope tied to his feet and pitilessly drag him around. At times, he would shackle his feet

¹²⁰ Sûrah Maryam verses 77-80.

with leg irons and force him to lie face down on the scorching sand with a huge boulder placed on his back. This was so agonizing that he often fell unconscious. Sometimes he would viciously throttle him.

One day Umayyah bin Khalaf had him pinned to the scorching ground and he was busy throttling him when Umayyah bin Khalaf's brother Ubayy bin Khalaf happened to pass by. Instead of this callous man taking pity on him, he urged his brother to throttle him even more. He throttled him so ruthlessly that people thought he was no more. Fortunately Abû Bakr رضي الله عنه happened to pass that way. He purchased Abû Fukayhah رضي الله عنه and set him free. [Al-Istî'âb volume 4 page 157]

Zanîrah رضي الله عنها

Hadrat Zanîrah رضي الله عنها was amongst the first group of women to embrace Islâm. She was the slave of Hadrat 'Umar رضي الله عنه. (Before he embraced Islâm), 'Umar would relentlessly beat her until he himself would be exhausted. Abû Jahal also harassed her a great deal. Whenever Abû Jahal and the other chieftains of Makkah caught sight of Zanîrah رضي الله عنها, they would contemptuously say: "If Islâm was an admirable religion and if it was something grand, people like Zanîrah would not have beaten us to it."

In reaction to this, Allâh Ta'âlâ revealed the following verse:

“And the disbelievers said to the believers: ‘If this was any good, they wouldn’t have preceded us to it.’ [Sûrah Ahqâf verse 11]

They failed to realise that if they possessed any good within them they themselves would have preceded others towards goodness and the true Dîn and they wouldn’t be hesitant to embrace the true Dîn. And they failed to understand that the failure of the leaders and prosperous members of society to accept the advice of the Ambiyâ and the acceptance of the teachings of the Ambiyâ by these ‘Poor saints’ whose hearts are uncontaminated by the love of wealth and power, is undeniably not proof of the truth being false. In fact it is a glaring proof of the pride, arrogance and haughtiness of those who reject this Dîn. That the poor and weak readily accept the truth is no dishonour to the truth but by them accepting the truth they raise themselves from the gutters of abjection and secure the lofty pinnacles of honour. On the other hand, by them refuting the truth, the rich and influential leaders debase and demean themselves in the eyes of the ‘men of insight’. Yes, if the rich and influential are not reluctant in accepting the truth – like Abû Bakr, ‘Uthmân Ghanî and ‘Abdur-Rahmân bin ‘Awf رضي الله عنهم - then this adds additional lustre to the gleam of their nobility and honour.

Due to these relentless ordeals, Hadrat Zanîrah رضي الله عنها lost her eyesight. The polytheists of Makkah claimed that their idols, Lât and ‘Uzzâ, rendered her blind. In response to this assertion, Hadrat Zanîrah رضي الله عنها told these polytheists: “Lât and ‘Uzzâ are not even aware of who worships them. This

tragedy (of my blindness) was destined by none other than Allâh Ta‘âlâ. If he wishes, He will restore my eyesight.” Look at the marvel of Allâh Ta‘âlâ, the very next morning she awoke with her eyesight restored. Upon this, the polytheists of Makkah remarked: “Muḥammad (ﷺ) has cast a spell of black magic over her.”

Eventually, Ḥaḍrat Abû Bakr رضي الله عنه purchased her and set her free. [Zarqânî volume 1 page 269]

Similarly, Ḥaḍrat Abû Bakr رضي الله عنه is said to have purchased a number of slaves – male and female – and subsequently setting them free. Thus he rescued a number of victims of oppressive brutality. Some of these liberated slaves were Bilâl, Abû Fukayhah, ‘Âmir bin Fuhayrah, Zanîrah, Nahdiyyah, Nahdiyyah’s daughter, Labînah, Mûtiyyah and Abû ‘Ubais رضي الله عنهم. [Ibid]

Ḥaḍrat Abû Bakr رضي الله عنه’s father Abû Quḥâfah had not as yet embraced Islâm. One day, he told Abû Bakr رضي الله عنه: “I observe you purchasing only the weak and feeble slaves and then liberating them. If you purchase and emancipate strong and robust slaves they will at least be of some use to you.” Abû Bakr رضي الله عنه replied: “The motive for setting them free is within my heart.” Upon this, Allâh Ta‘âlâ revealed the following verses:

“As for him who gives (in charity) and maintains Allâh-consciousness, and believes in the best (i.e. the religion of Islâm), We will grant him the divine ability for the pathway of ease (i.e. virtuous deeds that may lead him towards Jannah). And as for him who is miserly and indifferent (and regards

himself self-sufficient) and he disbelieves in the best (i.e. the religion of Islâm), We will make easy for him the pathway of evil. And his wealth will not avail him when he goes down (in destruction). Verily, in our power alone lies guidance. And truly, to Us belongs the last (the hereafter) and the first (this world). So I am warning you of a blazing fire. None shall enter it except the most wretched who disbelieves and turns away. And the most Allâh-conscious person would be far removed from it (the fire), the one who spends his wealth to purify it, and who has no favour to be returned to anyone except to seek the pleasure of his Lord, the most exalted. He will surely be pleased (when he enters paradise).” [Sûrah Layl verses 5-21]¹²¹

It is unanimously agreed that the aforementioned verses were revealed in deference to Abû Bakr Siddîque رضي الله عنه wherein he is referred to as “Al-Atqâ”. In other words, the most devout and the most Allâh-fearing person. The verse in Sûrah Hujurât reads:

“Verily, the most noble of you (in the eyes of Allâh Ta‘âlâ) are those amongst you who are most Allâh-conscious.” [Sûrah Al-Hujurât verse 13]

This clearly indicates that in this Ummah, the most devout person in the eyes of Allâh Ta‘âlâ after Rasûlullâh ﷺ is the personage of Abû Bakr Siddîque رضي الله عنه. After Rasûlullâh

¹²¹ Extracted by Hâkim on the authority of ‘Abdullâh bin Zubair. [Zarqânî volume 1 page 269, ‘Uyûn Al-Athar volume 1 page 111, Al-Bidâyah wa Al-Nihâyah volume 3 page 58]

ﷺ, he is the most virtuous person. From the very inception of Islâm he sacrificed his life and his wealth for Islâm and regularly purchased and liberated a great number of slaves. It is said that in the first thirteen years he spent a capital amount of nothing less than forty thousand Dirhams for the benefit of Islâm and the Muslims. Whatever was left over was spent in Hijrat and for the purchase of the land for the construction of Mujide-Nabawî. When he had not a stitch of clothing left, he wrapped a blanket over himself and appearing before Rasûlullâh ﷺ declared: "I am extremely pleased with my Lord."

Some Shias calim that the aforementioned Sûrah was revealed in regards to Hadrat 'Alî رضي الله عنه. In response this assertion, we say that all the words of this Sûrah indisputably indicate that the Sûrah refers to a man who has spent his entire wealth in the pursuit of Allâh's pleasure. And the whole world knows that Hadrat 'Alî was relatively young at that time. Due to Abû Tâlib's poverty, he was in the guardianship of Rasûlullâh ﷺ. Hadrat 'Alî رضي الله عنه had neither the financial ability nor the physical strength at that time to support Islâm. So how could 'Alî رضي الله عنه ever be symbolised by these verses? Furthermore, Hadrat Abû Bakr رضي الله عنه gave his comprehensive support to Islâm when Islâm was totally vulnerable and without obvious support. Assistance and succour in such trying times is obviously most virtuous. As Allâh Ta'âlâ says: "Not equal amongst you are those who spent before the conquest (of Makkah) and they fought. These people are far superior in status than those who spent and fought afterwards. And to all Allâh has promised the best (reward)." Sûrah Hadîd verse 10]

After the conquest of Makkah Islâm became independent. It did not require that level of assistance and support. In short, in the entire Ummah, Abû Bakr رضي الله عنه is the most high-ranking personage after Rasûlullâh ﷺ because the aforementioned verse refers to him as *Atqâ* (the most Allâh-conscious) and this is a patent confirmation of his superiority in the eyes of Allâh Ta‘âlâ.

Furthermore, the latter verse confirms his ‘superiority in status’ because he spent his wealth before the conquest of Makkah and provided all out support to Islâm with his life and available resources.

Abû Bakr رضي الله عنه’s precedence in Islâm has already been explained in the previous chapters. His companionship with Rasûlullâh ﷺ in his journey of Hijrat, his close company in the cave and his *Imâmat* during Rasûlullâh ﷺ’s final illness will all be discussed at a later stage, Inshâ Allâh. All these factors point to Abû Bakr رضي الله عنه ‘s superiority over the rest of the Ummah.

In a nutshell, the Quraysh left no stone unturned in their callous persecution of the Muslims. They suspended them from the treetops, sometimes they tied their feet and pitilessly dragged them about, they even placed heated iron bars on their backs and stomachs. The disbelievers did all sorts of vile things to them but not one of them wavered a notch from the true Dîn. They died tolerating these agonising hardships but they did not digress from Islâm. May Allâh Ta‘âlâ be pleased with them and may they be pleased with Him.

These were people who were either held in servitude by their masters or they were foreigners residing in Makkah. However, even those who enjoyed family honour and social esteem were not spared from the brutal victimisation of the polytheists. Some of them are as follows:

1. When Hadrat ‘Uthmân Ghanî رضي الله عنه embraced Islâm, his uncle Hâkim bin Abul-‘Âs tied him up with a rope and in an attempt to terrify him bellowed at him: “You have the gall to renounce the creed of your forefathers and embrace a new religion!” To this Hadrat ‘Uthmân replied: “By Allâh! I will never ever forsake this Dîn and I will certainly not relinquish it.” When his uncle Hâkim realised how steadfast and committed he is to this Dîn, he released him. [Tabqât Ibn S‘ad volume 3 page 38]
2. When Hadrat Zubair bin ‘Awwâm رضي الله عنه embraced Islâm, his uncle wrapped him in a sack and subjected him to incessant palls of smoke. He left no stone unturned in an attempt to compel him to return to Kufr but Hadrat Zubair bin ‘Awwâm رضي الله عنه would utter: “Never! I will certainly not regress to Kufr.” [Al-Isâbah volume 1 page 545]
3. When Hadrat ‘Umar رضي الله عنه’s brother-in-law, who was also his cousin, Sa‘îd bin Zaid embraced Islâm, Hadrat ‘Umar رضي الله عنه trussed him up with ropes. [Sahîh Bukhârî Bâbu Islâmi Sa‘îd bin Zaid]
4. When Khâlid bin Sa ‘îd bin Al-‘Âs embraced Islâm, his father subjected him to such a wallop that he suffered

serious head injuries. His father also deprived him of all meals. A detailed account of this incident has previously been mentioned.

5. When Hadrat Abû رضي الله عنه and Hadrat Talhah رضي الله عنه accepted Islâm, Nafal bin Khuwaylid – who was celebrated as ‘the lion of the Quraysh’ – got hold of both of them and tied them up with one rope. This is why Abû Bakr and Talhah were referred to as *Qarnain*. (In other words, two people yoked together with a single rope.) [Tabqât Ibn S‘ad]
6. When Walîd bin Walîd, ‘Ayyâsh bin Rabî‘ah and Salamah bin Hishâm embraced Islâm, the disbelievers of Makkah put them through such pitiless hardships that they did not even allow these people to migrate. At least this migration would have brought them some respite from their difficulties. Whilst in Madînah Munawwarah, in the Fajr Salâh, Rasûlullâh ﷺ continued making Du‘â for their safe release from the clutches of the Makkan polytheists. He would plead with Allâh: “O Allâh! Liberate Walîd bin Walîd, ‘Ayyâsh bin Rabî‘ah and Salamah bin Hishâm from the tyrannical clutches of the polytheists.” [Sahîh Bukhârî]
7. When Hadrat Abû Zarr Ghifârî رضي الله عنه embraced Islâm and publicly proclaimed his conversion in the midst of the Musjidul-Harâm, the polytheists gave him such a pounding that he fell unconscious to the ground. Hadrat ‘Abbâs رضي الله عنه rescued him from their clutches. [Sahîh Bukhârî Bâbu Islâmi Abî Zarr]

The miracle of the splitting of the moon

“The hour has dawned and the moon has split asunder.”
[Qurân]

Approximately five years¹²² prior to the migration to Madînah, the polytheists of Makkah approached Rasûlullâh ﷺ. Some of these polytheists amongst them were Walîd bin Mughîrah, ‘Âs bin Wâil, ‘Âs bin Hishâm, Aswad bin ‘Abduyaghûth, Aswad bin Muttalib, Zam‘ah bin Al-Aswad, Nadr bin Hârith etc. They challenged Rasûlullâh ﷺ to exhibit some sign that would corroborate the authenticity of his prophethood. According to some narrations, they demanded that he split the moon into two parts to demonstrate the legitimacy of his claim. They challenged him at night when the fourteenth moon was shining in all its glory. Rasûlullâh ﷺ replied: “Fine, if I exhibit this miracle would you embrace Islâm?” “Surely,” they replied, “We would certainly believe in you.” Rasûlullâh ﷺ then implored Allâh Ta‘âlâ and thereafter directed his blessed finger towards the moon. The moment he pointed towards the moon, it split into two; one part towards Mt. Abû Qubais and the other towards Mt. Qayqa‘ân. For quite a while, people were left dumbfounded staring at this incredible sight. Some of them were so astounded that they repeatedly wiped their eyes with their clothing and gaped at the moon only to discover that it is

¹²² As mentioned in Rûhul-Ma‘ânî under the commentary of Sîratul-Qamar.

really in two parts. Rasûlullâh ﷺ continued prompting them: “*Ish-hadû!* Bear witness: Bear witness!” The moon remained like this for a duration of time equivalent to the time between ‘Aṣr to Maghrib. It subsequently reverted to its original condition. In disgust, the polytheists of Makkah exclaimed: “Nay, Muḥammad! You have cast a wizardly spell over all of us. Wait for some travellers coming into Makkah from the outer regions. Ask them about this miracle because it’s not possible for Muḥammad to cast his spell over everybody. If they testify to this miraculous sighting, then consider Muḥammad to be genuine and if they say that they haven’t witnessed any sighting of this nature, then consider yourselves bewitched by his sorcery.” Nonetheless, a number of travellers were asked about this. Travellers from every direction testified that they had seen the moon split into two.

In spite of their own sighting and the testimony of others, these obdurate individuals refused to accept Îmân saying: “This is enduring sorcery.” In other words, very soon, the effects of it will wear away. Upon this, the following verses were revealed: “The hour has dawned and the moon has split asunder. And if they witness any sign, they turn away and say: ‘enduring sorcery’.” [Sûrah Qamar]

The phenomenon of the splitting of the moon occurring during the era of Rasûlullâh ﷺ is corroborated by the Holy Qurân and also by a number of authentic Ahâdîth and indisputable chains of narrators. All the scholars of the past and present are unanimous over this. As for the isolated few who interpret the past tense in the verse ‘the moon has split asunder’ as the future tense meaning ‘the moon will split asunder’, this interpretation

absolutely contradicts the Holy Qurân and the authentic Ahâdîth and the patent interpretations of the scholars of the present and the past. This isolated opinion is of no consequence.

The details of the splitting of the moon have been extracted from Al-Bidâyah wa Al-Nihâyah by Hâfiz Ibn Kathîr and from Fathul-Bârî.¹²³ The academia may refer to these reference books.

The opponents of Islâm counter that this so-called miracle of the splitting of the moon into two is impossible and secondly they argue that this incident is not cited in any of the tomes of history. Our response to them is that to this day not a single logical proof has established the impossibility of this miracle. Allâh Ta'âlâ has absolute power over everything.

Just as the existence and corruption of ordinary regular bodies is not impossible, similarly, the existence and corruption of celestial bodies is not impossible with the will and decree of Allâh Ta'âlâ. In relation to the divine omnipotence of Allâh Ta'âlâ, the skies, the earth, the sun, the moon, trees and stones are all the same. The Lord who made the sun and moon also has the power to break them and mend them. Nonetheless, the exhibition of such miraculous phenomena is certainly not impossible. Yes they may be inconceivable but not impossible. Every miracle has to be, after all, inconceivable. Due to its

¹²³ See Al-Bidâyah wa Al-Nihâyah volume 3 page 118-120 and from Fathul-Bârî volume 7 page 138.

inconceivable nature these people declare such miracles to be impossible. They are not even familiar with the difference between the impossibility and the inconceivability of something.

As for the second objection that this incident is not cited in books of history, we respond that there are literally thousands of strange incidents that occur without making it into the books of history. Numerous incidents cited in the *Tawrât* and *Injîl* are not mentioned in any historical record. Furthermore, the miracle of the splitting of the moon occurred at night when people are generally asleep and the incident itself stretched over a relatively short period of time. So it wouldn't be surprising if, by and large, the people were oblivious of this miracle. Quite often, the sun and moon are eclipsed by one another but most people are totally oblivious of this. Furthermore, due to the difference in geographical time zones, many parts of the world would have been experiencing daylight during this miracle whilst it was midnight in other parts of the world when people are generally asleep. Furthermore, the objective of this splitting was to demonstrate a miracle before the people of Makkah only and this objective was achieved. The objective was not to demonstrate it to all the peoples of the world. Furthermore, the visibility of something depends on Allâh Ta'âlâ making it visible. Even if something is right before one's eyes, he will be unable to catch sight of it if Allâh Ta'âlâ does not will him to see it.

The Miracle of the return of the sun¹²⁴

From amongst the prominent miracles of Rasûlullâh ﷺ, one of them is the return of the sun. In other words, the re-emergence of the sun after sunset. Hadrat Asmâ bint ‘Umais رضي الله عنها relates: “Rasûlullâh ﷺ was in a place called Sahbâ near Khaybar. He was resting with his head on ‘Alî رضي الله عنه’s lap. Hadrat ‘Alî had not as yet performed his ‘Asr Salâh when Wahî (divine revelation) started streaming forth. The descent of revelation continued until sunset. Rasûlullâh ﷺ enquired from Hadrat ‘Alî if he had performed his ‘Asr Salâh. When he replied in the negative, Rasûlullâh ﷺ raised his hands in supplication and beseeched Allâh Ta‘âlâ: “O Allâh! ‘Alî was in the submission of your Rasûl. I beg You to return the sun so that he may perform his ‘Asr Salâh on time.”

Hadrat Asmâ continues: “After sunset, the sun re-emerged with its rays falling on the earth and the mountains.”

Imâm Tahâwi رحمه الله عليه says that this Hadîth is authentic and all its narrators are reliable. Ibn Jawzî and Ibn Taymiyyah consider this Hadîth to be baseless and a fabrication. Shaikh Jalâlud-Dîn Suyûf رحمه الله عليه has compiled a booklet

¹²⁴ Although this miracle occurred seven years after *Hijrah* in a place called Sahbâ whilst Rasûlullâh ﷺ was on his return from Khaybar, but due to the pertinent link between the splitting of the moon and the return of the sun, it seemed appropriate to mention it at this juncture. And Allâh Ta‘âlâ knows best. [Compiler]

exclusively on this subject which he has named “Kashful-Mulabbas ‘an Hadîthu Raddish-Shams”. In this booklet he discusses the chains of narrators of this Hadîth and the diverse ways this Hadîth is narrated. He demonstrates the authenticity of this Hadîth. ‘Allâmah Zarqânî رحمه الله عليه also establishes the authenticity and reliability of this Hadîth in his commentary of Mawâhib. [Nasîmu-Riyâd Sharah Shifâ Qâdî ‘Iyâd volume 3 page 10-13, Zarqânî volume 5 page 113-116]

The miracle of the halting of the sun

According to some weak narrations, the movement of the sun was halted for a little while exclusively for Rasûlullâh ﷺ. This narration is not reliable according to the *Muhaddithîn*. [Zarqânî volume 5 page 118, Nasîmur-Riyâd volume 3 page 14, Sharah Shifâ of ‘Allâmah Qârî volume 1 page 591]

Since the miracles of splitting of the moon, the return of the sun and the halting of the sun are closely linked, we mentioned all of them collectively.

Nonetheless, this miracle (of the halting of the sun) occurred in Makkah Mukarramah. When Rasûlullâh ﷺ returned from M‘irâj, he informed the Quraysh of some of the details of this journey. The Quraysh insisted he recount a few specific details about Baitul-Maqdis. They even asked him about one of their trade caravans which had journeyed to Syria. They challenged him (that since he claims that he went to Syria) when the caravan is expected to return to Makkah. Rasûlullâh ﷺ replied:

“The caravan is expected to enter Makkah on Wednesday. As Wednesday was drawing to a close and the sun was about to set, the disbelievers caused a huge uproar. At that moment Rasûlullâh ﷺ made Du‘â. Allâh Ta‘âlâ halted the sun at that point until the caravan entered the city of Makkah. In this manner, Allâh Ta‘âlâ exposed the credibility of Rasûlullâh ﷺ.

The foremost migration to Abyssinia

When the polytheists noticed that day-by-day more and more people are entering the fold of Islâm and the sphere of Islâm is growing progressively larger, they unanimously resolved to step up their persecution of the Muslims. In this manner, they started to systematically harass the Muslims in an all-out bid to force them to renounce Islâm. Rasûlullâh ﷺ then advised the Sahâbah رضي الله عنهم thus:

“Spread out onto the earth. Soon Allâh Ta‘âlâ would assemble all of you.” They enquired: “Where should we go to?” Rasûlullâh ﷺ indicated with his hand towards the land of Habshah (Abyssinia). Rasûlullâh ﷺ also informed them that a king, in whose territory nobody is oppressed by another, rules this land.

The Sahâbah رضي الله عنهم did not wish to flee because of their physical tragedies and because of their external agony but they were distressed by the spiritual turbulence of disbelief and polytheism and in order to protect themselves from these highjackers of Dîn and Îmân they fled towards Allâh Ta‘âlâ.

Their aim of emigration was to take the name of Allâh Ta‘âlâ in peace and tranquillity.

In the month of Rajab in the fifth year of prophethood a small group of men and women made the first *Hijrah* towards Abyssinia. They were:

No.	Men	No.	Women
1	‘Uthmân bin ‘Affân رضي الله عنه	1	Ruqayyah رضي الله عنها - the daughter of Rasûlullâh ﷺ and the wife of ‘Uthmân.
2	Abû Huzâifah bin ‘Utbah رضي الله عنه	2	Sahlah bint Suhail رضي الله عنها - the wife of Abû Huzâifah
3	Abû Salamah bin ‘Abdul Asad رضي الله عنه	3	Ummu Salamah bint Abû Umayyah رضي الله عنها - the wife of Abû Salamah. She married Rasûlullâh ﷺ after the death of Abû Salamah gaining the title of <i>mother of the believers</i> .
4	‘Âmir bin Rabî‘ah	4	Laylâ bint Abî Hathamah رضي الله عنها

	رضي الله عنه		the wife of ‘Âmir bin Rabî‘ah. [Fathul-Bârî volume 7 page 143 Bâbu Hijratil- <u>H</u> abshah
5	Abû Sabrah bin Abû Rahm ‘Âmirî رضي الله عنه [Fathul-Bârî volume 7 page 143]	5	Ummu Kulthûm bint Suhail bin ‘Amr رضي الله عنها, the wife of Abû Sabrah bin Abû Rahm. [‘Uyûn Al-Athar]
6	‘Abdur-Rahmân bin ‘Awf رضي الله عنه		
7	Zubair bin ‘Awwâm رضي الله عنه		
8	Mus‘ab bin ‘Umair رضي الله عنه		
9	‘Uthmân bin Maz‘ûn رضي الله عنه		
10	Suhail bin Baydâ رضي الله عنه		
11	<u>H</u> âtib bin ‘Amr رضي الله عنه		

In the emigrants to Abyssinia, Muḥammad bin Ishâq has not listed Hâṭib bin ‘Amr رضي الله عنه and Ummu Kulthûm رضي الله عنها. They were included in Hâfiz Ibn Sayyidun-Nâs in his book ‘Uyûn Al-Athar. Wâqidi has included ‘Abdullâh bin Mas‘ûd رضي الله عنه amongst the first emigrants to Abyssinia. However, Hâfiz ‘Asqalâni رحمه الله عليه says that ‘Abdullâh bin Mas‘ûd رضي الله عنه was not in the first group of emigrants to Abyssinia but in the second group of emigrants as we will refer to soon. Muḥammad bin Ishâq is also of the opinion that ‘Abdullâh bin Mas‘ûd رضي الله عنه was in the second group and not in the first group of emigrants. This is also evident from a satisfactory narration of Musnade-Aḥmad. [Fathul-Bârî volume 7 page 143]

These eleven men and five women furtively slipped out of Makkah. Some of them were mounted whilst the others were on foot. To their good fortune, when they landed at the port (of Jeddah), two merchant ships were on the point of setting sail to Abyssinia. For a fare of just five Dirhmas, they took all of them on board. When the polytheists of Makkah got wind of their stealthy departure from Makkah, they despatched their people to hunt them down. By the time these trackers reached the port, the ships had already set sail. [‘Uyûn Al-Athar volume 7 page 1160]

Hâfiz ‘Asqalâni رحمه الله عليه says that these emigrants boarded ship from the coast of Jeddah. [Fathul-Bârî volume 7 page 180 line 11]

They settled in Abyssinia from Rajab right up to Shawwâl. In Shawwâl they got word of the people of Makkah embracing

Islâm. So they all set off for Makkah. As they drew close to Makkah, they learnt that the information they received was only a wild rumour. This threw all of them into an agonising dilemma. Some of them secretly slipped into Makkah whilst others entered the city under the protection of someone or the other.

The second migration to Abyssinia

Now the polytheists started harassing the Muslims even more than ever. This is why Rasûlullâh ﷺ permitted a second migration towards Abyssinia. The following personalities emigrated to Abyssinia on this occasion:

No:	Men	Women
1	‘Uthmân bin ‘Affân رضي الله عنه	With his wife Ruqayyah رضي الله عنها, the daughter of Rasûlullâh ﷺ
2	J‘afar bin Abî Tâlib رضي الله عنه	With his wife Asmâ bintu ‘Umais رضي الله عنها from whom ‘Abdullâh in J‘afar was born in Abyssinia.
3	‘Amr bin Sa‘îd bin ‘Âs رضي الله عنه	With his wife Fâtimah bint Safwân رضي الله عنها

4	Khâlid bin Sa'îd bin 'Âs رضي الله عنه, brother of 'Amr bin Sa'îd.	With his wife Umaynah bint Khalaf رضي الله عنها.
5	'Abdullân bin Jahsh رضي الله عنه	
6	'Ubaidullâh bin Jahsh who converted to Christianity in Abyssinia and died as a Christian.	With his wife Ummu Habîbah bint Abû Sufyân رضي الله عنها. She married Rasûlullâh ﷺ after the death of her husband 'Ubaidullâh bin Jahsh.
7	Qays bin 'Abdullâh	With his wife Barakah bint Yasâr رضي الله عنها.
8	Mu'ayqîb bin Abî Fâtîmah Dawsî رضي الله عنه	
9	'Utbah bin Ghazwân رضي الله عنه	
10	Zubair bin Al-'Awwâm رضي الله عنه	
11	Abû Huzaifah bin 'Utbah رضي الله عنه	
12	Aswad bin Nawfal	

	رضي الله عنه	
13	Yazîd bin Zam‘ah رضي الله عنه	
14	‘Amr bin Umayyah رضي الله عنه	
15	Tulaib bin ‘Umais رضي الله عنه	
16	Muṣ‘ab bin ‘Umais رضي الله عنه	
17	Suwait bin S‘ad رضي الله عنه	
18	Jaham bin Qays رضي الله عنه	With his wife Ummu Harmalah bint ‘Abdul- Aswad رضي الله عنها
19	‘Amr bin Jaham, son of Jaham bin Qays رضي الله عنه	
20	Khuzaimah bin Jaham, another son of Jaham bin Qays رضي الله عنه	
21	Abur-Rûm bin ‘Umais رضي الله عنه, brother of Muṣ‘ab bin ‘Umais.	

22	Firâs bin Al-Nadr رضي الله عنه	
23	‘Abdur-Rahmân bin ‘Awf رضي الله عنه	
24	‘Âmir bin Abî Waqqâs رضي الله عنه	
25	Muttalib bin Azhar رضي الله عنه	With his wife Ramlah bint ‘Awf رضي الله عنها
26	‘Abdullân bin Mas‘ûd رضي الله عنه	
27	‘Utbah bin Mas‘ûd رضي الله عنه, brother of ‘Abdullân bin Mas‘ûd رضي الله عنه	
28	Miqdâd bin ‘Amr رضي الله عنه	
29	Hârith bin Khâlid رضي الله عنه	With his wife Raytâh bint Hârith bin Jabalah رضي الله عنها. Whilst in Abyssinia she gave birth to Mûsâ, ‘Âyeshah, Zaynab and Fâtimah.

30	‘Amr bin ‘Uthmân رضي الله عنه	
31	Abû Salamah bin ‘Abdul-Asad رضي الله عنه	With his wife Ummu Salamah رضي الله عنها. Whilst in Abyssinia she gave birth to Zaynab. After the death of Abû Salamah, she married Rasûlullâh ﷺ and her daughter Zaynab was referred to as the foster daughter of Rasûlullâh ﷺ.
32	Shamâs, also referred to as ‘Uthmân bin Abd Al-Sharîd رضي الله عنه.	
33	Habbâr bin Sufyân bin ‘Abdul-Asad رضي الله عنه	
34	‘Abdullâh bin Sufyân, brother of Habbâr رضي الله عنه	
35	Hishâm bin Abû Huzâifah رضي الله عنه	
36	Salamah bin Hishâm رضي الله عنه	

37	‘Ayyâsh bin Abî Rabî‘ah رضي الله عنه	
38	Mu‘attab bin ‘Awf رضي الله عنه	
39	‘Uthmân bin Maz‘ûn رضي الله عنه	
40	Sâib bin ‘Uthmân رضي الله عنه	
41	Qudâmah bin Maz‘ûn Rasûlullâh ﷺ	
42	‘Abdullâh bin Maz‘ûn رضي الله عنه. Qudâmah and ‘Abdullâh were the uncles (father’s brothers) of Sâib.	
43	<u>H</u> âtib bin Al- <u>H</u> ârith رضي الله عنه	With his wife Fâtimah bint Muballal رضي الله عنها
44	Muḥammad bin <u>H</u> âtib رضي الله عنه	
45	<u>H</u> ârith bin <u>H</u> âtib رضي الله عنه, these two; Muḥammad and <u>H</u> ârith, were the sons of <u>H</u> âtib bin <u>H</u> ârith (43)	

	above).	
46	Khattâb bin Al-Hârith رضي الله عنه, brother of Hâtîb bin Hârith.	With his wife Fakîhah bint Yasâr رضي الله عنها
47	Sufyân bin Mu‘ammar رضي الله عنه	With his wife Hasanah رضي الله عنها
48	Jâbir bin Sufyân رضي الله عنه	
49	Junâdah bin Sufyân رضي الله عنه, the son of Sufyân (47 above) who was born from Hasanah.	
50	Shurahbîl bin Hasanah رضي الله عنه. In other words, the uterine brother of Jâbir and Sufyân.	
51	‘Uthmân bin Rabî‘ah رضي الله عنه	
52	Khunais bin Huzâfah رضي الله عنه Sahmî	
53	Qays bin Huzâfah Sahmî رضي الله عنه	
54	‘Abdullâh bin Huzâfah	

	Sahmî رضي الله عنه. The last three all blood brothers.	
55	‘Abdullâh bin Al- <u>H</u> ârith Sahmî رضي الله عنه	
56	Hishâm bin Al-‘Âs Sahmî رضي الله عنه	
57	Abû Qays bin Al- <u>H</u> ârith Sahmî رضي الله عنه	
58	<u>H</u> ârith bin Al- <u>H</u> ârith bin Qays Sahmî رضي الله عنه	
59	Mu‘ammar bin Al- <u>H</u> ârith Sahmî رضي الله عنه	
60	Bishr bin Al- <u>H</u> ârith Sahmî رضي الله عنه	
61	Sa‘îd bin ‘Amr Sahmî رضي الله عنه, consanguine brother of Bishr bin Al- <u>H</u> ârith Sahmî.	
62	Sa‘îd bin Al- <u>H</u> ârith Sahmî رضي الله عنه	
63	Sâib bin Al- <u>H</u> ârith Sahmî	

	رضي الله عنه	
64	‘Umair bin Riâb Sahmî رضي الله عنه	
65	Muhammiyyah bin Juz رضي الله عنه	
66	Mu‘ammar bin ‘Abdullâh رضي الله عنه	
67	‘Urwah bin ‘Abdul-‘Uzzâ رضي الله عنه	
68	‘Adî bin Nadlah رضي الله عنه	
69	Nu‘mân bin ‘Adî رضي الله عنه. Son of ‘Adî bin Nadlah (68 above).	
70	‘Âmir bin Rabî‘ah رضي الله عنه	
71	Aû Sabrah bin Abî Ruhm رضي الله عنه	With his wife Ummu Kulthûm bint Suhail رضي الله عنها
72	‘Abdullâh bin Makhramah رضي الله عنه	
73	‘Abdullâh bin Suhail bin	

	‘Amr رضي الله عنه	
74	Salîṭ bin ‘Amr رضي الله عنه.	
75	Sakrân bin ‘Amr رضي الله عنه, brother of Salîṭ.	With his wife Sawdah bint Zam‘ah رضي الله عنها
76	Mâlik bin Rabî‘ah رضي الله عنه	With his wife ‘Amrah bint S‘adî رضي الله عنها.
77	Abû Hâtîb bin ‘Amr رضي الله عنه	
78	S‘ad bin Khawlah رضي الله عنه	
79	Abû ‘Ubaidah bin ‘Âmir bin Al-Jarrâh رضي الله عنه	
80	Suhail bin Baydâ رضي الله عنه	
81	‘Amr bin Abî Sarah رضي الله عنه	
82	‘Ayâd bin Zuhair رضي الله عنه	
83	‘Amr bin Al-Hârith bin Zuhair رضي الله عنه	
84	‘Uthmân bin ‘Abdu	

	Ghanam رضي الله عنه	
85	S‘ad bin ‘Abdu Qays رضي الله عنه.	
86	<u>H</u> ârith bin ‘Abdu Qays رضي الله عنه	

[Extracted from Sîrat Ibn Hishâm volume 1 pages 111-114, ‘Uyûn Al-Athar volume 1 page 116]

Ibn Hishâm cites the names of the emigrants to Abyssinia with their lineage and family names in extensive detail. Hâfiz Ibnu Sayyidin-Nâs also mentions their names briefly in his book ‘Uyûn Al-Athar.

The scholars of Sîrah have differed over the inclusion of ‘Ammâr bin Yâsir رضي الله عنه amongst the emigrants to Abyssinia. Muḥammad bin Ishâq has included Abû Mûsâ Ash‘arî رضي الله عنه amongst the emigrants to Abyssinia. However, Wâqidî and other scholars disagree. Some ‘Ulâmâ have gone as far as saying that it is extremely implausible for such a fact to be hidden from an Imâm like Muḥammad bin Ishâq. Hâfiz Ibn Qayyim رحمه الله عليه says: “Actually, Abû Mûsâ Ash‘arî رضي الله عنه was a resident of Yemen. He came to Makkah and embraced Islâm during the early days of Islâm. He subsequently returned to his birthplace Yemen. When he learnt of the migration of Hadrat J‘afar and other Sahâbah رضي الله عنهم to Abyssinia, he also headed for Abyssinia since Abyssinia was far closer to Yemen than Makkah. In the seventh year of *Hijrah*, he too emigrated with Hadrat J‘afar رضي الله عنه to

Madînah Munawwarah. So Abû Mûsâ actually migrated to Abyssinia but this *Hijrah* was not from Makkah like the others but from Yemen. So Muḥammad bin Ishâq was rightful in including Abû Mûsâ Ash‘arî رضي الله عنه amongst the *Muhâjirîn* to Abyssinia. He merely took into account the actual migration to Abyssinia irrespective of where this migration originated from; whether it was Makkah, Yemen or elsewhere. Yes, if Muḥammad bin Ishâq claims that Abû Mûsâ made *Hijrah* from Makkah, this view would be categorically refuted.” [Zâdul-Ma‘âd volume 2 page 45, Fathul-Bârî volume 7 page 143]

When the Quraysh realised that the *Ṣahâbah* are quite at ease in Abyssinia and they are peacefully adhering to the tenets of Islâm, the Quraysh held an urgent meeting. At this meeting they resolved to appoint ‘Amr bin Al-‘Âṣ and ‘Abdullâh bin Abî Rabî‘ah as their representatives to Negis, the emperor of Abyssinia. The assembly resolved to despatch these two emissaries with gifts and presents to Negis and his cohorts to try and win them over.

Accordingly, ‘Amr bin ‘Âṣ and ‘Abdullâh bin Abî Rabî‘ah landed in Abyssinia and to start with, they offered their gifts to Negis’ consorts and confidants. They appealed to them saying: “A few foolish and immature fugitives of our city have renounced their ancestral religion and taken refuge in your city. In fact, they abandoned their ancestral religion not in favour of your religion of Christianity but they have opted for an entirely novel religion, of which, neither of us is aware. The leaders of our clan have commissioned us to request the emperor to hand

them over to us. We plead with you to intercede to the emperor on our behalf to hand them over to us without discussion and deliberation.” Nonetheless, after presenting their gifts and pleading their case before the courtiers, the Makkan emissaries received overwhelming support. ‘Amr bin ‘Âs and ‘Abdullâh bin Abî Rabî‘ah were very indisposed to the emperor summoning the Sahâbah and speaking to them. They just didn’t want the emperor to give the Sahâbah a fair hearing.

The readers can very well imagine why they were averse to the emperor interviewing and speaking to the Sahâbah رضي الله عنهم and why they wanted the emperor to hand them over without any form of investigation and discussion. The reason is quite obvious; they very well knew that the moment the truth leaves their tongues, it entrenches itself into the heart.

In short, these emissaries pleaded their case before the emperor whilst the courtiers conveyed their overwhelming support in favour of surrendering the Sahâbah to these people. But what they dreaded is exactly what happened. The emperor was thrown into a rage. He made it clear to them that he is unable to hand them over without proper investigation and without speaking to them. He said: “How can I, without any form of formal investigation, surrender to their enemies those who have sought refuge in my kingdom?” He then sent one of his messengers to summon the Sahâbah. When the messenger conveyed the royal summons, one of the Sahâbah alarmingly asked: “What would you say when you are in the emperor’s court?” (In other words, the emperor is a Christian whilst we are Muslims. We clash on a number of fundamental beliefs.) The Sahâbah confidently said: “In the imperial court, we will

say whatever our Prophet ﷺ has taught us and we will do as he had coached us. We will not breach his instructions.”

Nonetheless, when they landed at the imperial court, they made do with *Salâm* only instead of the customary prostration before the emperor. The royal courtiers were naturally quite infuriated at the Muslims by this apparent disregard for royal protocol. So the courtiers at once challenged the Muslims and asked: “Why didn’t you bow down before the majestic presence of the emperor?” According to another narration, the emperor himself asked why they failed to bow down before him. Hadrat J’afar رضي الله عنه replied: “We do not bow down before anyone other than Allâh. Allâh Ta’âlâ has sent a messenger to us and he instructed us not to prostrate to anyone but Allâh.” The other Muslims added: “We Muslims greet Rasûlullâh ﷺ also in this manner with *Salâm* only. Our Rasûl ﷺ also informed us that the inhabitants of Jannah would greet each other in a similar manner with *Salâm*. As for prostrating before anyone, Allâh Ta’âlâ forbid, how can we prostrate before you and equate you with Allâh?”

Addressing the Muslims, Negis then enquired: “Apart from idol-worship and Christianity, what other faith did you adopt?” In response to the emperor’s enquiry, Hadrat J’afar رضي الله عنه got to his feet to address the imperial court on behalf of the Sahâbah.

The inspirational sermon of J'afar رضي الله عنه in the imperial court of Negis

“O emperor! All of us were ignorant. We would worship idols and devour carrion. We were caught up in a host of vices. We would sever family relationships and ill-treat our neighbours. The powerful amongst us would gobble up the weak. Whilst we were wallowing within such an abyss of spiritual decadence, Allâh Ta‘âlâ favoured us with one of His messengers whose noble lineage, truthfulness, honesty and chastity we are fully aware of. He bade us to worship Allâh Ta‘âlâ and Him alone. He instructed us to devote ourselves to the sole worship of Allâh Ta‘âlâ and to renounce the idols we and our forefathers used to revere. He charged us to speak the truth, be honest, and maintain favourable family ties and good neighbourly relations and to abstain from bloodshed and other prohibitions. He also prevented us from immorality, falsehood, devouring the wealth of orphans and from falsely slandering a chaste woman. He also commanded us to worship Allâh Ta‘âlâ Alone without ascribing any partners unto Him. He enjoined us to perform Salâh, pay Zakât and observe fasting. In short, we should not be hesitant with our lives and wealth in the path of Allâh Ta‘âlâ.”

Enumerating a number of other Islâmic injunctions, Hadrat J'afar رضي الله عنه ultimately said: “So we believe in him and we have faith in him. And we have adhered to whatever he has conveyed to us from Allâh Ta‘âlâ. We worship Allâh Alone and we do not ascribe any partner unto Him. We do what is Halâl and we abstain from Harâm. Merely because of this, our

people have started to harass us. They have subjected us to numerous forms of maltreatment in a bid to force us to renounce the worship of Allâh Ta‘âlâ and revert to our former days of shamelessness. When we were unable to bear their ruthless persecution any longer and the worship of Allâh Ta‘âlâ and adherence to His Dîn became somewhat difficult, we decided to emigrate with the ardent hope that you would not oppress us. We gave preference to your neighbourliness over everything else.”

Negis asked: “Do you remember any part of the divine word your messenger has brought from Allâh Ta‘âlâ?” When Hadrat J‘afar replied in the affirmative, Negis requested him to recite a portion of it. Hadrat J‘afar رضي الله عنه commenced reciting the opening verses of Sûrah Maryam. The emperor and all his courtiers were unable to contain themselves. They started weeping profusely so much so that the emperor’s beard was drenched in tears. (It appears that the emperor had a beard and this is the way of all the Ambiyâ. Allâh Ta‘âlâ forbid! Not a single Nabî ever shaved his beard. Keeping a beard is a distinctive Sunnah of all the Ambiyâ.)

When Hadrat J‘afar رضي الله عنه terminated his recitation¹²⁵, the emperor exclaimed: “These words and the words imparted by

¹²⁵ It is mentioned in Dalâilu Abî Nu‘aim volume 1 page 81 that the moment Hadrat J‘afar رضي الله عنه terminated his recitation, the emperor figured out that this is the truth. He appealed to J‘afar: “Recite for us a bit more of these glorious words.” When he recited yet another Sûrah, the emperor said: “Indisputably, this is the truth. You have been honest and your Prophet has

‘Îsâ عليه السلام are of the same spiritual cauldron.” He then candidly addressed the Qurayshî delegation saying: “I will never surrender these people to you nor is there a remote possibility of me doing so.”

When ‘Amr bin ‘Âṣ and ‘Abdullâh bin Abî Rabî‘ah emerged terribly unproductive from the imperial court, ‘Amr bin ‘Âṣ optimistically declared: “Tomorrow I will once more present my case before the king and I will make such an effective claim that the emperor will annihilate them all.” ‘Abdullâh bin Abî Rabî‘ah pleaded: “Don’t ever do something that would put their lives in danger. They are, after all, our own flesh and blood. These are our relatives even though we are poles apart as far as our religion is concerned.” But ‘Amr bin ‘Âṣ was adamant. He didn’t bother with ‘Abdullâh’s plea. On the following day, ‘Amr bin ‘Âṣ presented himself once again in the imperial court and said: “O Emperor! These people express somewhat offensive words in regards to ‘Îsâ عليه السلام.” The emperor summoned the Sahâbah رضي الله عنهم yet again. The Sahâbah were pretty distraught by this sudden turn of events. When one of the Sahâbah asked what they would say about ‘Îsâ عليه السلام, all of them unanimously pledged that they will say precisely what Allâh Ta‘âlâ and His Rasûl ﷺ said. They will not waver on this subject.

spoken the truth and all of you are on the right path. You may reside in this country in the name of Allâh Ta‘âlâ with peace and tranquillity.”

When they reached the imperial court, the emperor addressed the Muslims saying: “What is your opinion about ‘Îsâ عليه السلام? Hadrat J’afar رضي الله عنه replied: “Our view is precisely the same as our Prophet ﷺ’s view; Hadrat ‘Îsâ عليه السلام was a servant and a Prophet of Allâh. He was the *Rûh* (soul) and *Kalimah* (word) of Allâh.” Upon this account, emperor Negis picked up a particle from the ground and raising it said: “By Allâh! Whatever the Muslims have professed, ‘Îsâ عليه السلام is nothing more than the quantum of this particle.”

This proclamation really threw the courtiers into dismay. All of them puckered their brows in displeasure but Emperor Negis was not bothered in the least. He told them in no uncertain terms that you may scowl in displeasure as much as you like but this is the reality. He then addressed the Muslims: “You may live here in absolute peace. I wouldn’t want to harass you even after procuring a mountain of gold (from your enemies).” He then bade his courtiers to return the gifts of the Quraysh saying: “I have no need for their offerings. By Allâh! Allâh has blessed me with power and empire without bribery of any sort. So I will definitely not accept any bribery and hand the Muslims over to you.”

This signalled the end of the royal assembly. The Muslims emerged from court delighted and in high spirits whilst the Qurayshî delegation left the court in shame and dejection.” [Musnad Ahmad bin Hambal volume 1 page 201 Hadîth J’afar bin Abî Tâlib fil-Hijrah. Hâfiz Haythamî says that this Hadîth is narrated by Ahmad and all the narrators are exceptionally reliable except Muhammad bin Ishâq. Majma‘uz-Zawâid volume 6 page 27, Sîrat Ibn Hishâm volume 1 page 115]

The aforementioned incident is mentioned in detail in Musnad Aḥmad and Sîrat Ibn Hishâm. Only the instance of the Sahâbah not bowing down before the emperor is briefly mentioned in ‘Uyûn Al-Athar volume 1 page 118 and mentioned in detail in Dalâilu Abî Nu‘aim volume 1 page 81. A number of narrations of a similar nature are cited in Majma‘uz-Zawâid under the chapter dealing with ‘emigration to Abyssinia’ volume 6 pages 23-33.

Zuhrî narrates: “When I mentioned this detailed Hadîth of Ummu Salamah رضي الله عنها to ‘Urwah bin Zubair رضي الله عنه, he asked: “Do you know what Negis meant when he said ‘Allâh has blessed me with power and empire without bribery of any sort’?”

‘Urwah elaborates: “Hadrat ‘Âyeshah رضي الله عنها narrated that Negis’s father was the emperor of Abyssinia. He had no other son besides Negis whilst the emperor’s brother i.e. Negis’s uncle had twelve sons. Once some of the citizens of Abyssinia were struck with a rather weird idea. They reasoned that since Negis is the only son of his father and the emperor’s brother i.e. Negis’s uncle has a number of children, we should assassinate the current emperor and install his brother on the throne. They felt that since he has a number of children, the reign of power would persist in the same family for a much longer period of time. Accordingly, they assassinated him and installed his brother as the next emperor. And Negis fell into the custody of his uncle, the present emperor. Negis was exceptionally bright and intelligent. This is why nobody else enjoyed such status in the eyes of the emperor as he did. So much so that Negis was seen to be taking charge in virtually all the affairs of the

kingdom. The citizens of Abyssinia were enormously perturbed at his intelligence, which they imagined would drive him to seek vengeance for the assassination of his father. This is why they tried to influence the emperor to kill him. The emperor retorted: “Yesterday you killed his father and today you wish to kill him. It is not possible for me to meet your demands. Yes, the most I can do is to expel him from here and separate him from us.” The people agreed to this proposal. The emperor subsequently sold Negis off to a merchant for six hundred Dirhams. The trader took possession of him and set off. The same evening the emperor was fatally struck by lightning. Now the public was left in turmoil. Who should they appoint as their next emperor? None of the twelve sons seemed appropriate for this task. All twelve of them, from the eldest to the youngest, were foolish and immature. Some people voiced their opinion that if you really wish to be successful, bring Negis back and elect him as your next ruler. People scampered in all directions in search for the merchant who purchased him. They managed to retrieve him from the merchant and installed him as the new emperor. Once he assumed the role of emperor, the merchant returned demanding compensation. Negis returned his six hundred Dirhams to him.”

Ummul-Muminîn Hadrat ‘Âyeshah رضي الله عنها says: “It was a reference to this incident when Negis addressed the Qurayhsî emissaries saying: ‘Allâh has blessed me with power and empire without bribery of any sort’. [Al-Bidâyah wa Al-Nihâyah volume 3 page 75]

Subsequent to this royal proclamation, the *Muhâjirîn* (emigrants) settled down in Abyssinia with ease and

tranquillity. When Rasûlullâh ﷺ migrated to Madînah Munawwarah, most of them left Abyssinia and headed for Madînah. Twenty-four of them took part in the battle of Badr. The remaining *Muhâjirîn* left Abyssinia for Madînah in the company of Hadrat J‘afar رضي الله عنه in the seventh year of *Hijrah* around the time of the conquest of Khaybar. [‘Uyûn Al-Athar, Fathul-Bârî under the chapter dealing with Rasûlullâh ﷺ’s and the Sahâbah’s *Hijrah* to Madînah.]

Three questions of J‘afar رضي الله عنه to the Qurayshî delegates

‘Urwah bin Zubair رضي الله عنه narrates that Hadrat J‘afar رضي الله عنه said to emperor Negis: “I have a few questions for these people. I request you to ask them to respond to my questions.

1. Are we slaves who have absconded from their masters?
If we are slaves, then indeed we deserve to be returned to our masters.

When Negis asked ‘Amr bin Âs if these people are slaves, he replied: “No! They are not slaves but free and noble.”

2. Hadrat J‘afar رضي الله عنه addressed the king: “Ask them if we have fled after murdering someone? If we killed someone unlawfully, you may promptly surrender us to the custody of the victim’s guardians.”

Negis addressed ‘Amr bin ‘Âs: “Did these people unlawfully shed anyone’s blood before they fled here?” ‘Amr bin ‘Âs replied: “No! Not a single drop of blood.”

3. Hadrat J‘afar رضي الله عنه asked the emperor to ask them: “Have we fled after usurping someone’s wealth? Suppose we are guilty of usurping someone’s wealth, we are prepared to reimburse him.”

Emperor Negis addressed ‘Amr bin ‘Âs saying: “If these people fled after illicitly seizing someone’s wealth, I am accountable and answerable for it. I stand as guarantor for all penalties as well.”

‘Amr bin ‘Âs replied: “They haven’t usurped a single *Qîrât* (cent).”

The emperor then accosted the Qurayshî emissaries saying: “Then what are your demands?”

‘Amr bin ‘Âs replied: “All of us were adherents of the same religion. Now these people have renounced their own religion and assumed a totally novel religion.”

Addressing the Sahâbah رضي الله عنهم, the emperor asked: “What was the religion you renounced and what is this new religion you have adopted?”

Hadrat J‘afar رضي الله عنه replied:

“As for our previous religion, it was the creed of Shaytân and the mandate of Shaytân. It was a creed wherein we disbelieved in Allâh Ta‘âlâ and worshipped stones. As for the religion we have now adopted, it is the religion of Allâh Ta‘âlâ. Allâh

Ta'âlâ sent a Prophet to us as He had sent prophets and divine messengers to those before us. This Prophet appeared before us with truthfulness and virtue and he forbade us from idol-worship. So we placed our faith in him and believed in everything he said. We have become his true adherents. As a result of this, our people turned against us in hostile enmity. They wish to slay this truthful Prophet and they expect us to return to idol-worship. So we fled with our religion and lives towards you. Had our people allowed us to remain within our native land, we would have remained. This is our story.”
[Dalâilu Abî Nu‘aim volume 1 page 80]

When Hadrat J‘afar and his companions ultimately decided to leave Abyssinia for Madînah, emperor Negis bore all their travel costs and supplied them with provisions for the journey as well. Furthermore, he presented them with a number of gifts and he sent a messenger along with them saying: “Kindly inform Rasûlullâh ﷺ about my conduct with you. Also notify him that I bear testimony that there is none worthy of worship save Allâh and I also bear testimony that you are His Prophet. I also plead with you to seek forgiveness from Allâh Ta‘âlâ on my behalf.”

Hadrat J‘afar رضي الله عنه relates: “We left Abyssinia and headed towards Madînah. When we reached the presence of Rasûlullâh ﷺ, he hugged me and remarked: “I wonder if the conquest of Khaybar has brought me more joy or the arrival of J‘afar has brought me more joy.”

Rasûlullâh ﷺ then took a seat. The messenger of Negis stood up and said: “(O Prophet of Allâh Ta‘âlâ!) Here J‘afar is right

before you. Ask him how our emperor had treated him.” Hadrat J’far replied: “No doubt, Negis gave us a warm welcome. He treated us in such and such manner. In fact, when we decided to depart from Abyssinia, he provided us with conveyances and provisions for the journey. He offered us his unstinting assistance. He also testified that there is none worthy of worship save Allâh and he testified that you are the Prophet of Allâh. He also requests that you make Du‘â of forgiveness in his favour.”

Rasûlullâh ﷺ instantly got to his feet, performed Wudû and recited the following Du‘â thrice:

“O Allâh! Forgive Najâshî (Negis).”

The Muslims uttered *Âmîn* upon this Du‘â.

Hadrat J’afar رضي الله عنه relates: “I requested the emperor’s messenger to describe whatever he has witnessed about Rasûlullâh ﷺ to his emperor on his return to Abyssinia.” [Narrated by Tabrânî on the authority of Asad bin ‘Amr from Mujâlid and both these narrators are weak. However, they have been declared reliable. *Majma‘uz-Zawâid* volume 6 page 30 under the chapter dealing with *Migration to Abyssinia*.]

Islâm of ‘Umar bin Khattâb¹²⁶ رضي الله عنه - 6th year of prophethood

The actual cause of Hadrat ‘Umar رضي الله عنه’s conversion to Islâm was the Du‘â of Rasûlullâh ﷺ.

Persian Couplet:

“A lover is not eager to meet his beloved if the beloved himself is not enthusiastic about meeting him.

The enthusiasm of the beloved is more concealed and suppressed whilst the enthusiasm of the lover is as exposed as two hundred buckets of gold ingots.”

Initially Rasûlullâh ﷺ would make Du‘â (secretly) as follows: “O Allâh! Boost the honour of Islâm with either Abû Jahal or ‘Umar bin Al-Khattâb, whoever is most dear to you.” [Narrated by Ahmad and Tirmizî who declares this Hadîth to be authentic.]

Ibn ‘Asâkir says that subsequently, Rasûlullâh ﷺ was enlightened by divine revelation that Abû Jahal would certainly

¹²⁶ Hadrat ‘Umar رضي الله عنه embraced Islâm after the first and before the second migration to Abyssinia in the seventh year of prophethood. According to some scholars, he embraced Islâm in the fifth year. [Zarqânî volume 1 page 272 *Islâmu Fârûq* رضي الله عنه]

not embrace Islâm. So he made Du‘â exclusively for Hadrat ‘Umar رضي الله عنه in the following words:

“O Allâh! Bolster Islâm particularly with ‘Umar bin Khattâb.”

This Hadîth is cited in Sunan Ibn Mâjah and in the Mustadrak of Hâkim. Hâkim notes that this Hadîth is authentic in accordance with the benchmark of Bukhârî and Muslim. Hâfiz Zahabî concurs with Hâkim in this view.

In short, the actual cause of ‘Umar رضي الله عنه’s conversion to Islâm was the magnetic Du‘â of Rasûlullâh ﷺ. As for the external cause of his conversion, it is what he himself narrates.

Hadrat ‘Umar رضي الله عنه relates: “In the beginning I was a bitter enemy of Rasûlullâh ﷺ and I harboured a vehement loathing towards Islâm.”

Persian Couplet: “In this world, ‘Umar’s name was amongst the idolaters but in the realm of the souls, his name was inscribed amongst the Muminîn.”

Hadrat ‘Umar narrates: “Abû Jahal publicly proclaimed that he guarantees to confer one hundred camels in prize money to whoever kills Muḥammad. I went directly to Abû Jahal enquiring whether this guarantee is genuine or not. When he replied in the affirmative, I set out with my sword in quest of Muḥammad’s blood. As I was walking, I came across a calf, which some people were about to slaughter. I also stood by to watch. Suddenly, I heard a voice coming out from the calf’s stomach exclaiming:

“O family of Zarîh! This is a mighty successful affair. There is a man who proclaims in an eloquent tongue. He invites people to the testimony of *Lâ ilâha Illallâh wa Anna Muḥammadar-Rasûlullâh.*”

The moment this voice fell onto my ears I guessed that this voice is being directed towards me. *I* am the addressee of this voice.” [Narrated by Abû Nu‘aim on the authority of Talḥah and ‘Âyeshah رضي الله عنها from ‘Umar رضي الله عنه. Fathul-Bârî volume 7 page 138.] The incident of the voice from the calf is also narrated in Bukhârî. [See Sahîh Bukhârî under the chapter of the Islâm of ‘Umar رضي الله عنه]

In spite of this, ‘Umar this did not detract ‘Umar from his disgusting ambition and he pressed on. He barely took a few steps when he met Nu‘aim bin ‘Abdullâh Nahḥâm. “Where are you off to?” he asked, “at this time of the afternoon.” “Umar replied: “I am on my way to eliminate Muḥammad (ﷺ).” Nu‘aim commented: “Once you assassinate Muḥammad (ﷺ), how do you expect to protect yourself from the families of Banî Hâshim and Banî Zuhrah?” ‘Umar furiously retorted: “It seems you too have turned Sâbî (apostate). You also renounced the religion of your ancestors!” Nu‘aim defended himself saying: “Why are you accusing me? Don’t you know that your sister Fâtimah bint Khattâb and your brother-in-law Sa‘îd bin Zaid also turned Sâbî? Haven’t you heard that they also renounced your ancestral religion in favour of Islâm?”

‘Umar was thrown into a rage of fury at this distasteful news and set out at once for his sister’s place. Hadrat Khabbâb رضي الله عنه who was engaged in teaching ‘Umar’s sister and

brother-in-law, hid away the moment he detected the footfalls of ‘Umar.

‘Umar stormed into the house and enraged with his sister and brother-in-law, yelled: “It seems both of you have become apostates?” His brother-in-law replied: “‘Umar! Tell me, if your religion is not true whilst another religion is true, what should one do?” The moment this statement left his lips, ‘Umar pounced onto him in. His sister valiantly intervened to protect her husband but he struck her so brutally that her face was left in a bloody mess.” His sister remarked: “O Son of Khattâb! Do whatever you can. We have embraced Islâm. O enemy of Allâh! You are subjecting us to this misery merely because we believe in the unity of Allâh? Bear in mind that we have embraced Islâm in spite of your bitterness against this.”

On hearing these daring words from his sister, Hadrat ‘Umar was left somewhat embarrassed. “Okay,” he addressed his sister: “Show me the book you were reading just now.” The instant ‘Umar said this, Hadrat Khabbâb, who was hiding in a corner of the house suddenly emerged.

His sister said: “You are unclean. Nobody but the pure are allowed to touch it (the Qurân). Go and perform Wudû before you touch it.”

‘Umar got to his feet and either performed Wudû or Ghusal (depending on the conflicting narrations). He then took hold of the sacred writings and started reciting from Sûrah Tâ-Hâ until he reached the verse: ‘certainly I am Allâh! There is no other being worthy of worship but Me. So worship me and establish Salâh for My remembrance.’ (Verse 14) The moment he came

across this verse, he couldn't help but declare: "What magnificent and gracious words!"

On hearing 'Umar say this, Hadrat Khabbâb رضي الله عنه joyously remarked: "O 'Umar! Glad tidings unto you! I imagine the Du'â Rasûlullâh ﷺ made in your favour has been accepted." 'Umar رضي الله عنه said: "O Khabbâb! Take me to Rasûlullâh ﷺ."

Hadrat Khabbâb took 'Umar along and headed off in the direction of Dâru Arqam where Rasûlullâh ﷺ and the Sahâbah رضي الله عنهم would frequently congregate. The door was closed. He knocked on the door and requested permission to enter. When the occupants gathered that 'Umar seeks to enter, none of them dared to open the door. However, Hadrat Hamzah رضي الله عنه said: "Go on, open the door and allow him to enter. If Allâh Ta'âlâ wishes to grace 'Umar with His good fortune, He will certainly guide him towards Islâm. He will embrace Islâm, adhere to the commandments of Allâh Ta'âlâ and comply with the teachings of Rasûlullâh ﷺ otherwise you will be safe from his evil by the will of Allâh. And it is no great feat for us to put 'Umar to the sword." According to another narration, Hadrat Hamzah said: "If 'Umar comes to us with a good intention, we will also deal with him favourably but if he has set foot here with evil intentions, we will kill him with his very own sword."

Rasûlullâh ﷺ also permitted them to open the door. Hadrat 'Umar narrates: "Once the door was thrown open, two people grasped me by the arms and led me before Rasûlullâh ﷺ. Rasûlullâh ﷺ asked them to release me and clutching my *kurtah*

(shirt), he drew me towards him saying: “O son of Khattâb! Accept Islâm.” Saying this, Rasûlullâh ﷺ made the following Du‘â:

“O Allâh! Grace ‘Umar with Your divine guidance.”

According to another narration, Rasûlullâh ﷺ made the following Du‘â:

“O Allâh! This is ‘Umar bin Khattâb before You. O Allâh! Honour the Dîn with ‘Umar bin Khattâb.”

He then addressed ‘Umar رضي الله عنه saying: “O ‘Umar! Would you renounce (your evil) only when Allâh Ta‘âlâ drives His humiliating punishment upon you?”

‘Umar رضي الله عنه replied: “O Prophet of Allâh! I have presented myself before you to profess my faith in Allâh and His Rasûl and in whatever has been divinely revealed by Him. I bear testimony that there is none worthy of worship but Allâh and you are the messenger of Allâh.”

Gripped by a wave of ecstatic joy, Rasûlullâh ﷺ called out Takbîr at the top of his voice, by which all the occupants of the house discovered that ‘Umar embraced Islâm. [The aforementioned details are cited in Sîrat Ibn Hishân and ‘Uyun Al-Athar]

‘Allâmah Zarqânî says that this comprehensive story of Hadrat ‘Umar رضي الله عنه’s Islâm is mentioned in Musnad Bazzâr, Mu‘ajame-Tabrânî and Dâru Quṭnî on the authority of Hadrat Anas رضي الله عنه and in Dalâilu Bayhaqî on the authority of Ibn ‘Abbâs رضي الله عنه and in Dalâilu Abî Nu‘aim on the authority

of Hadrat Talhah رضي الله عنه and Hadrat ‘Āyeshah رضي الله عنها. [Zarqânî volume 1 page 276]

Ibn ‘Abbâs رضي الله عنه narrates: “When ‘Umar entered the fold of Islâm, Jibrâîl descended and said: “O Muḥammad! All the inhabitants of the heavens are overjoyed at the Islâm of ‘Umar.” [Narrated by Ibn Mâjah and Hâkim who declares this Hadîth authentic. Zahabî notes that amongst the narrators is ‘Abdullâh bin Kharâsh who was declared incompetent by Dâru Qutnî]

‘Umar embraced Islâm and this almost instantaneously heralded the honour, exposure and dominance of Islâm. People started performing their Salâh openly in the Haram. The dissemination of and invitation towards Islâm was carried out more freely and openly. This was the day that laid bare the distinction between truth and falsehood. This is why Rasûlullâh ﷺ named ‘Umar رضي الله عنه “Al-Fârûq” –the one who effects a distinction between truth and falsehood. [Tabqât Ibn S‘ad volume 3 page 194]

Persian Couplet: “When ‘Umar turned into a devotee of the beloved and when his heart set out differentiating between truth and falsehood,

No poison proved fatal to him, his *Fârûqiyyat* (differentiating disposition) acted as an antidote against all types of venom.”

Hadrat ‘Umar relates: “When I embraced Islâm , I thought to myself that I should inform someone who is proficient in publicising this so that one and all is aware of my Islâm.

Accordingly, I went up to Jamîl bin Mu‘ammar who was quite proficient in such a task. I submitted: “O Jamîl! Are you aware that I embraced Islâm? I have entered the religion of Muḥammad.”

The instant this fell onto Jamîl ‘s ears, he, dragging his sheet behind him, scuttled to the Musjidul-Ḥarâm where the chieftains of the Quraysh had assembled. On reaching them, he yelled: “O People! ‘Umar has turned Ṣâbî (apostate).” I was closely following on his heels. I exclaimed: “No! He is mistaken. I haven’t turned into a Ṣâbî but I have become a Muslim. And I testify that there is none worthy of worship but Allâh and that Muḥammad is His slave and messenger.”

The moment people gathered what happened, they fell onto ‘Umar striking and hitting him until the day retreated when coincidentally ‘Āṣ bin Wâil happened to pass by. When asked what happened, the people replied that ‘Umar has become a Ṣâbî. “So what ” ‘Āṣ retorted. “A person has the liberty to choose whatever religion he fancies. So why are you interfering in his affairs? Do you think Banî ‘Adî will just abandon a member of their clan like this? Go on. Leave him alone, I have offered sanctuary to ‘Umar.” The moment ‘Āṣ offered sanctuary to ‘Umar, the crowd dispersed. [Ibn Hishâm page 121. Ibn Kathîr says that this is a favourable and authentic *Isnâd* as cited in Al-Bidâyah wa Al-Nihâyah volume 3 page 82. The incident of ‘Āṣ bin Wâil giving sanctuary to ‘Umar رضي الله عنه is also briefly mentioned in Sahîh Bukhârî. See Fathul-Bâri volume 7 page 135 under the chapter of ‘Islâm of ‘Umar bin Khattâb رضي الله عنه. See Fathul-Bâri volume 7 page 135 for further details.]

Boycott of Banû Hâshim and the penning of an oppressive decree

When the Qurayshî emissaries returned disappointed from Abyssinia and the disbelievers learnt of Emperor Negus' admiration for Hadrat J'afar رضى الله عنه and his companions whilst here in Makkah Hadrat Hamzah and Hadrat 'Umar embraced Islâm, which further fractured the might of the polytheists and the Muslims seemed to be growing day by day and no other strategy appeared to be as effective, all the Qurayshî tribes unanimously agreed to endorse an accord that would summarily suspend all dealings with Muḥammad, the Banû Hâshim and their allies. Amongst others, they resolved not to marry any member of the Banû Hâshim tribe or to maintain any sort of cordial relationship with them until the Banû Hâshim undertake to surrender Muḥammad's life to the Quraysh.

They drew up an accord outlining such details and pinned it onto the interior wall of the K'abah. Maṣṣûr bin 'Ikramah, the writer of this oppressive and malicious accord, was instantaneously punished by Allâh Ta'âlâ; his fingers became paralysed and he was unable to use his fingers to write ever again.

Constrained by these unfavourable circumstances, Abû Tâlib, together with members of his family sought refuge in the valley of Abî Tâlib. The Banû Hâshim and the Banûl-Muttalib – believers and disbelievers – both gave him their unstinting

support. The believers offered their support for religious reasons whilst the disbelievers offered their support in honour of family relationship. From the Banû Hâshim, only Abû Lahab opted to remain with the Quraysh.

For three protracted years, these people lived in such dreadful isolation under the most appalling conditions. The wailing of infants out of acute hunger could be heard right outside the valley where the pitiless Quraysh would hear this anguished crying and cheer in exultation. However, the compassionate from amongst them found this behaviour rather distasteful and bluntly said: “Don’t you see what divine retribution was meted out to Mansûr bin ‘Ikramah?” [Tabqât Ibn S‘ad volume 1 page 139, ‘Uyûn Al-Athar, Sîrat Ibn Hishâm volume 1 page 122, Zâdul-Ma‘âd volume 2 page 36, Fathul-Bârî volume 7 page 146]

During this dreadful social sanctions imposed upon them, the Muslims subsisted on *Kekar* (acacia) leaves and somehow managed to survive. S‘ad bin Abî Waqqâs رضي الله عنه relates: “I was extremely hungry on the point of starvation. One night, I stepped onto something moist. I immediately picked it up and placing it on my tongue I wolfed it down. Up until now I have absolutely no idea what the item was.”

S‘ad bin Abî Waqqâs رضي الله عنه relates another such incident. He says: “One night I was on my way to relieve myself when I came across a shrivelled out camel skin. I picked it up, washed it with water and burnt it. I thereafter pounded it into a powder, which I then gulped down with water. I survived on this for full three days.”

The restrictions imposed upon the Muslims were further escalated when Abû Lahab instructed the trade caravans not to supply goods to the companions of Muḥammad at normal prices but at enormously inflated prices. In fact, Abû Lahab even agreed to bear the traders' losses if any. The Ṣaḥâbah رضي الله عنهم would come to purchase from the trade caravans but noticing the outrageous prices would return empty-handed. In short, on one hand they were distressed by their destitution and tormented by the heavy-handedness of the enemy whilst on the other hand, they challenged with the heartrending cries and hunger-pangs of the children. [Rawḍul-Anf volume 1 page 232]

Some people couldn't stand their family members suffering such anguish and would secretly send some food for them. One day Hakîm bin Hizâm¹²⁷, accompanied by his slave, was taking some provisions for his aunt (father's sister) Ḥaḍrat Khadîjah رضي الله عنها when Abû Jahal spotted him. He bellowed in fury: "You are taking grains to Banû Hâshim! I will never tolerate you taking any food for them. I will humiliate you in front of

¹²⁷ Hakîm bin Hizâm was a close acquaintance to Rasûlullâh ﷺ even in the times of ignorance. Even after prophethood, he maintained friendly ties with Rasûlullâh ﷺ. He embraced Islâm at the conquest of Makkah. Kindness and maintaining of favourable family ties were his inherent attributes. When Hakîm bin Hizâm sold Dârun-Nadwah to Ḥaḍrat Mu'âwiyah رضي الله عنه for one hundred thousand Dirhams, he drew criticism from 'Abdullâh bin Zubair رضي الله عنه. So Hakîm bin Hizâm responded: "O Nephew! I have purchased a house in Jannah in exchange of this." He then distributed the entire amount of a hundred thousand dirhams to the poor.

everyone.” Coincidentally, Abul-Bakhtarî happened to pass by. On ascertaining what happened, he addressed Abû Jahal saying: “The man is sending some food to his aunt. Why do you have to interfere?” This really piqued his fury and he let stream a few expletives. Abul-Bakhtarî picked up a camel bone whacked Abû Jahal so hard on the head that he sustained a terrible injury to his head. What hurt Abû Jahal more than the actual injury was that Hadrat Hamzah رضي الله عنه was busy witnessing this whole scenario from the valley of Abî Tâlib. [Sîrat Ibn Hishâm volume 1 page 123]

Due to these agonizing and pathetic hardships the Muslims were facing, some of the disbelievers thought about violating this gruesome accord. The first person who reflected over this was Hishâm bin ‘Amr¹²⁸. He dwelled on the fact that they are eating and drinking to their fill whilst their close relatives are achingly longing for just a few grains and they are passing their days in starvation. So every night he would leave a camel-load of grain at the mouth of the valley of Abû Tâlib.

One day, Hishâm bin “Amr took this thought to Zuhair bin Umayyah. He was the grandson of ‘Abdul-Muttalib and the son of ‘Âtikah bint ‘Abdul-Muttalib. In other words, he was Rasûlullâh ﷺ’s cousin – his father’s sister’s son. Hishâm went up to Zuhair saying: “O Zuhair! Are you pleased to eat, drink, wear and marry however you want whilst your mother’s brother pines for a few grains of food? By Allâh! If Abû Jahal’s

¹²⁸ Hishâm bin ‘Amr bin Rabî’ah embraced Islâm at the conquest of Makkah. [Isâbah volume 2 page 605]

uncle and maternal relations were to suffer such hardships, he would never have bothered about this accord.” Zuhair ¹²⁹ replied: “Alas! I am alone in this. What can I achieve single-handed? If only I can get another sympathiser to assist me I will readily stand up against this immoral accord.”

Hishâm bin ‘Amr then went to Muṭ‘im bin ‘Adî and convinced him as well. Muṭ‘im bin ‘Adî in turn convinced another person to defy this accord.

From here, Hishâm went to Abul-Bakhtarî and then to Zam‘ah bin Al-Aswad to garner further support against this accord.

When these five people resolved to challenge the accord, they unanimously agreed to touch on the topic when all the other people gather. Zuhair undertook to steer the conversation towards this topic. The next morning, when the people had assembled in the Musjd, Zuhair rose saying: “O people of Makkah! It is a matter of grave concern and shame that we eat, drink, marry and attire ourselves whilst the Banû Hâshim are dying with starvation. By Allâh! I will not sit at ease until this oppressive accord is not shredded up.” Abû Jahal retorted: “This divine accord of Allâh can never be shredded.”

Zam‘ah bin Aswad commented: “By Allâh! It will certainly be shred. Even when this accord was drawn up we were not happy about it.” Abul-Bakhtarî said: “Yes, Zam‘ah is speaking the truth. We were not pleased with the accord.” Muṭ‘im added:

¹²⁹ Zuhair bin Umayyah also embraced Islâm at the conquest of Makkah. [Isâbah volume 1 page 552]

“Certainly, both of them are true in what they say.” Hisâm bin ‘Urwah again endorsed what he said. Witnessing the tones of the gathering, Abû Jahal was left thunderstruck and exclaimed: “It seems like some decision was already taken the previous night.” [Târîkhe Tabrî volume 2 page 228, Sîrat Ibn Hishâm volume 1 page 130]

In the meantime, Rasûlullâh ﷺ informed his uncle that apart from the names of Allâh Ta‘âlâ, ants have eaten up the written accord. Apart from the sentence *Bismika Allâhumma* which generally headed every document, the rest of the words have been devoured by ants.

Abû Tâlib, whilst narrating this to the Quraysh said: “This is what my nephew says and up to this day, my nephew has never uttered a lie. Whatever he has claimed thus far has never proven to be fictitious. Come, let us make a decision; if Muḥammad’s claim is true you will refrain from this cruelty and if his claim proves false, I am prepared to surrender Muḥammad to you. You may then slay him or set him free.” The people said: “Surely, Abû Tâlib! You have been reasonably fair.”

The written accord was then sent for. When they caught sight of it, they were shocked to discover that apart from the names of Allâh Ta‘âlâ, ants ate up the rest of the document. All of them lowered their heads in shame and embarrassment.

In this manner, this oppressive accord was finally put to rest. In the tenth year of prophethood, Abû Tâlib and all his companions emerged from this desolate valley. Abû Tâlib then went to the Haram and clinging onto the curtain of the K‘abah, he and his

companions made the following Du‘â: “ O Allâh! Those who oppressed us, those who severed our family ties and those who put us through such dishonour, O Allâh! We beg of You to retaliate on our behalf.”

This narration is cited in Tabqât Ibn S‘ad on the authority of Ibn ‘Abbâs, ‘Âsim bin ‘Umar bin Qatâdah, Abû Bakr bin ‘Abdur-Rahmân bin Al-Hâarith, ‘Uthmân bin Abî Sulaymân, ‘Ikramah and Muḥammad bin ‘Alî رضي الله عنهم. [Tabqât Ibn S‘ad volume 1 page 139-141, Târîkhe Tabrî volume 2 page 229]

Abû Tâlib also composed a poem in this regard. One couplet reads:

“Didn’t you know that the accord was ripped up and whatever displeases Allâh Ta‘âlâ is ruined in this manner?” [Khaṣâiṣul-Kubrâ volume 1 page 151]

Hâfiz Ibn Kathîr says: “When Rasûlullâh ﷺ and the Banû Hâshim were besieged in the valley of Abû Tâlib, Abû Tâlib composed his celebrated poem called *Qasîdah Lâmiyyah*. [Bidâyah wan-Nihâyah volume 3 page 86]

This brought an end to three years of protracted misery and in the tenth year of prophethood, three years before *Hijrah*, the Muslims were liberated from the valley of Abû Tâlib. Fathul-Bârî volume 7 page 147 under the chapter of *Taqâsumil-Mushrikîn ‘alan Nabî* ﷺ.]

Migration of Abû Bakr رضي الله عنه

During this period, when the Banû Hâshim were restrained in the valley of Abû Tâlib, Abû Bakr رضي الله عنه set out with the intention to migrate to Abyssinia (to join the other Abyssinian migrants¹³⁰). When he reached a place called Barkul-Ghamâd, he happened to meet the chieftain of the Qârah tribe, Ibnud-Dughunnah.

“Where are you off to, O Abû Bakr?” asked Ibnud-Dughunnah. Abu Bakr رضي الله عنه replied: “My people have driven me out. I wish to travel in the land of Allâh Ta‘âlâ and worship my Lord.” Ibnud-Dughunnah said: “Abu Bakr! A man of your status does not leave nor is he driven out. You offer provisions to the needy, you maintain favourable family ties, you bear the burdens (debts, penalties etc.) of others, you are exceptionally hospitable and you support the truth. I will take you under my protection. Go on, return home.” Ibnud-Dughunnah headed towards Makkah and performed Tawwâf in the presence of the chieftains of Quraysh. He then addressed them saying: “A man like Abû Bakr does not just leave nor is he ever banished. You are driving out a man who offers provisions to the needy, who maintains favourable family ties, who bears the burdens of

¹³⁰ The words between the brackets are not part of the narration. It is an explanatory sentence extracted from Fathul-Bârî. [Fathul-Bârî volume 7 page 180, Zarqânî volume 1 page 288]

others, who is incredibly hospitable and who supports the truth. I have offered him my personal protection.”

The Quraysh accepted this protection offered by Ibnud-Dughunnah but added: “Ask Abû Bakr to worship his Lord within the confines of his home. He may perform his Ṣalâh and recite the Qurân within his home but he may not publicise whatever he is doing. He may not recite the Qurân in an audible tone as this distresses us a great deal. Furthermore, we fear our children and womenfolk may become enraptured with Islâm.”

Ibnud-Dughunnah informed Hadrat Abû Bakr رضي الله عنه of their demands and returned home. So Abu Bakr limited his devotions to his home only. A few days later, Abû Bakr رضي الله عنه erected a *Musjid* (a place exclusively devoted to ‘*Ibâdah*’) within the courtyard of his house for the performance of Ṣalâh and the recitation of the Qurân.

In spite of him confining his rituals to this area alone, the women and children of the Quraysh would fall upon him in rapt concentration. Struck by wonder they would unceasingly stand and stare at Abû Bakr رضي الله عنه. The focus of attention of every single one of them was concentrated upon Abû Bakr رضي الله عنه. Due to his intense fear of Allâh Ta‘âlâ, Abû Bakr رضي الله عنه was a man who wept a lot. Despite being a man (who could control his emotions), Abû Bakr was helpless in restraining the tears of his eyes whilst reciting the Holy Qurân.

¹³¹ Bukhârî volume 1 page 237 and page. 552. Fathul-Bârî volume 7 page

Notwithstanding his best of efforts, he was unable to control his weeping. (This is why the audience were unable to control their hearts. Notwithstanding their best of efforts, they were unable to control their hearts whenever Abû Bakr engaged in *Tilâwat* of the Holy Qurân.)

When the chieftains of the Quraysh got wind of this, they were hurled into a state of absolute anxiety and they immediately summoned Ibnud-Dughunnah. As he appeared before them, they complained: “We assured Abû Bakr of our non-interference upon your surety provided he worships his Lord in the privacy of his home. We were given the assurance that he will not worship openly nor will he recite the Qurân audibly. Contrary to our stipulated conditions, Abû Bakr has started performing *Salâh* and reciting the Qurân openly. We fear our women and children becoming morally corrupt (or perhaps ethical). We urge you to request Abû Bakr to commit himself to these pre-arranged conditions or alternatively you may withdraw your personal protection from him. We have no intention of violating your personal protection.”

To this Hadrat Abû Bakr رضي الله عنه replied: “I am returning your personal protection back to you. I am content with the protection and sanctuary offered by Allâh Ta‘âlâ.”

Note: The benevolent features of Abû Bakr رضي الله عنه as mentioned by Ibnud-Dughunnah are precisely the same features of Rasûlullâh ﷺ as mentioned by Hadrat Khadîjah رضي الله عنها (as referred to under the chapter of the commencement of prophethood). This clearly indicates the virtue and excellence

of Abû Bakr Siddîq رضي الله عنه and the close correlation between the status of *nubuwwat* (prophethood) and the status of *Siddîqiyyat*.

According to the *‘Ārifîn* (scholars of the spiritual sciences), there is no other status between the status of *Nubuwwat* and the status of *Siddîqiyyat*. Where the rank of *Nubuwwat* terminates, the rank of *Siddîqiyyat* commences. And Allâh Ta‘âlâ knows best.

The Year of anguish and bereavement

The death of Khadîjatul-Kubrâ and Abû Tâlib

Merely a few days after emerging from Sha‘b Abî Tâlib, in the month of Ramadân or Shawwâl in the tenth year of prophethood, Abû Tâlib passed away and just three or five days after this, Hadrat Khadîjatul-Kubrâ also departed from this world. [Zarqânî volume 1 page 291-296]

According to the narrations cited by Musnad Aḥmad, Bukhârî, Muslim and Nasaî, when Abû Tâlib was about to breathe his last, Rasûlullâh ﷺ drew close to him. Abû Jahal and ‘Abdullâh bin Umayyah were also present at his bedside. Rasûlullâh ﷺ pleaded with him: “O uncle! Say *Lâ Ilâhâ Illallâh* once only so that I may have some basis to intercede on your behalf before Allâh Ta‘âlâ. Alarmed by this probability, Abû Jahal and

‘Abdullâh bin Umayyah exclaimed: “O Abû Tâlib! Do you wish to renounce the creed of ‘Abdul-Muttalib?”

Abû Tâlib refused to utter *Lâ Ilâhâ Illallâh* and the very last words to leave his tongue were “‘*Alâ Millati ‘Abdil-Muttalib*. In other words, I am committed to the creed of ‘Abdul-Muttalib.”

Abû Tâlib died saying this but Rasûlullâh ﷺ pledged to continue making Du‘â of forgiveness for him until Allâh Ta‘âlâ does not prohibit him. Upon this the following verse was revealed:

“It is not permissible for the Prophet and the believers to seek forgiveness for the polytheists even if they are relatives when it is evident to them that they are inmates of hell. (In other words, they died in disbelief.)” [Sûrah Tawbah verse 114]

The following verse was also revealed in this regard:

“You are unable to guide whom you wish but Allâh guides whomsoever he chooses to.” [Sûrah Qaṣaṣ verse 56]

Hadrat ‘Abbâs¹³² relates: “ I asked Rasûlullâh ﷺ, ‘of what benefit were you to your uncle? After all, he was your

¹³² ‘Allâmah Suhaylî writes in *Rawḍul-Anf* and Hâfiz Ibn Sayyidin-Nâs writes in ‘*Uyûn Al-Athar* volume 1 page 133 and Hâfiz ‘Asqalânî writes in *Fathul-Bârî* volume 7 page 148 that this question posed by Hadrat ‘Abbâs clearly indicates that the narration attributed to Hadrat ‘Abbâs citing the Îmân of Abû Tâlib is incorrect. The narration in question is that at the time of his death, Abû Tâlib’s lips were visibly moving. Hadrat ‘Abbâs put his ears to his mouth and subsequently informed Rasûlullâh *Sallallâhû ‘Alayhi*

Wasallam: “He has uttered the words you have asked him to express.”

Rasûlullâh *Sallallâhu ‘Alayhi Wasallam* replied: “I did not hear him.”

The reason this narration is unsound is that if Hadrat ‘Abbâs actually heard Abû Tâlib uttering the words of the *Kalimah Shahâdah*, what is the sense of posing the aforementioned question. Hypothetically speaking, even if this narration is authentic, it cannot constitute any form of proof in contrast to the Qur’anic verses, narrations of Bukhârî, Muslim and other authentic Hadîth books and in contrast to a number of other reliable and renowned Ahâdîth let alone a Hadîth that is weak and unreliable.

On the basis of this weak and *Munqat’i* Hadîth of Ibn Ishâq, ‘Allâmah Shiblî discards the narrations of Bukhârî, Muslim and other authentic Hadîth books and aims to establish the Îmân of Abû Tâlib. According to ‘Allâmah, the narrations citing the trembling of the columns of the palace of Chosroe are unreliable simply because such narrations are not mentioned in Bukhârî, Muslim and in any of the other six authentic books of Ahâdîth. If the Hadîth of the columns of the palace of Chosroes is not mentioned in any of the six most authentic books, then at least not a word contradictory to this Hadîth is mentioned in the six books. On the other hand, the six authentic books of Hadîth mention authentic and explicit Ahâdîth contradicting this narration of Ibn Ishâq. Furthermore, according to ‘Allâmah’s research, Muḥammad bin Ishâq is declared an unreliable narrator because he often gleanes his narrations from the Jews and Christians. So ‘Allâmah considers him an unreliable narrator. So I wonder how, on the basis of such an ‘unreliable’ narrator’s narration, ‘Allâmah is willing to discard the authentic narrations of the Sihâḥ Sittah (six most authentic books of Hadîth). Furthermore, all the narrations citing the belief (Îmân) of Abû Tâlib are narrated by narrators who – Allâh Ta‘âlâ forbid – report Abû Bakr and ‘Umar to be disbelievers.

benefactor and he provided you his unstinting support.”” Rasûlullâh ﷺ replied: “He is up to his ankles in the fire. Had I failed to intercede on his behalf, he would have been in the midst of the fire of hell.” [Bukhârî under the chapter dealing with the story of Abî Tâlib]

Note: ‘Allâmah Suhaylî says: “Abû Tâlib was fully immersed in supporting and assisting Rasûlullâh ﷺ. Only his feet (so to say) were ensnared in the creed of ‘Abdul-Muttalib. This is why only his feet were enveloped by the divine chastisement (as mentioned above). “O our Lord! Dispense upon us patience and secure our feet and assist us against the disbelieving nation.”

Hadrat ‘Alî narrates: “When Abû Tâlib died, I notified Rasûlullâh ﷺ: “O Prophet of Allâh! Your deviated uncle has died. Rasûlullâh ﷺ responded: “Go and bury him.” I submitted: “He died a *Mushrik*.” Rasûlullâh ﷺ said: “All the same, go and bury him.” This narration is cited in Abû Dâwûd and Nasaî. [Fathul-Bârî volume 7 page 148]

According to another narration, when Hadrat ‘Alî reappeared before Rasûlullâh ﷺ on his return from burying Abû Tâlib, Rasûlullâh ﷺ instructed him to take a bath. This is why the jurists and ‘Ulamâ maintain that it is preferable to take a bath

Hâfiz ‘Asqalânî gives a detailed explanation of the Îmân of Abû Tâlib in his book *Isâbah* volume 4 page 115. Apart from *Isâbah*, academics may refer to *Al-Bidâyah wa Al-Nihâyah* volume 3 pages 126 and 142 and *Zarqânî Sharah Mawâhib* volume 1 page 291 for further details.

after administering to the *Ghusl* and burial of a disbeliever or polytheist.

Hâfiz Torpushtî says: “On the basis of this Hadîth, the *Aimmah-e-Mujtahidîn* principally Imâm Abû Hanîfah and Imâm Shâf’î corroborate the permissibility of burying a disbeliever. Furthermore, they have additionally established that a Muslim does not inherit from a disbeliever. Abû Tâlib had four sons; Tâlib, ‘Aqîl, J’afar and ‘Ali. Only Tâlib and ‘Aqîl profited from their father Abû Tâlib’s estate because they were adherents of the same creed as their father. ‘Ali and J’afar were dispossessed of his estate because both of them were Muslims. [Mentioned in M’utamad fil M’utaqad]

A note of caution: It is the unanimous belief of the Ahle Sunnah wal Jamâ‘ah¹³³ that Abû Tâlib died upon disbelief as verified by a number of Qurânic verses and Ahâdîth. Hâfiz Torpushtî writes: “The disbelief of Abû Tâlib has reached levels of *Tawâtur* (uninterrupted unanimity) and this is the opinion of the past ‘Ulamâ and the Aimmah of Dîn. The

¹³³ This is the unanimous belief of the Ahle Sunnah. Hence, for ‘Allâmah Shiblî to write in *Sîratun-Nabî* volume 1 page 181 that there is a difference of opinion in regards to the Islâm of Abû Tâlib, this is merely a deception. There is no difference of opinion amongst the Ahlu Sunnah as far as his disbelief is concerned. Yes, the Rawâfid are of the opinion that Abû Tâlib died with Îmân. And obviously, the difference of opinion held by the Rawâfid is of no consequence. How can the difference of opinion of a sect that reckons Abû Bakr and ‘Umar, in fact all the Sahâbah as disbelievers and hypocrites ever be considered?

Rawâfid (a Shia sect) are of the opinion that Abû Tâlib died with Îmân whilst Abû Bakr died upon disbelief. Bear in mind that love and sacrifice is insufficient for Îmân. A person can never be declared a Mumin without believing in prophethood and without attesting to the truthfulness of Rasûlullâh ﷺ. Understand this well and remain firm.”

Journey to Tâif for the propagation of Islâm

Following the departure of Abû Tâlib from this world, Rasûlullâh ﷺ was left with no apparent benefactor and supporter and after the demise of Hadrat Khadîjah رضي الله عنها, he was left with no sympathiser and comforter. This is why, at the end of Shawwâl in the tenth year of prophethood, strained by the heavy-handedness of the Quraysh of Makkah, Rasûlullâh ﷺ decided to journey to Tâif. Perhaps, he reflected, these inhabitants would embrace the divine guidance of Allâh Ta‘âlâ and turn out to be the supporters and benefactors of this Dîn. Accompanied by Zaid Bin Hârithah رضي الله عنه, Rasûlullâh ﷺ set out for Tâif.

Rasûlullâh ﷺ presented Islâm to ‘Abdiyâlîl, Mas‘ûd and Habîb – three brothers who were the chieftains of that area. Instead of lending an ear to the *Kalimah* of truth, they responded in an awfully ruthless manner. One of them remarked: “Did Allâh Ta‘âlâ commission you as a prophet to rip apart the curtains of the K‘abah?” Another derisively commented: “Couldn’t Allâh Ta‘âlâ locate someone else for His prophethood?” The third brother bellowed: “By Allâh! I absolutely refuse to speak to

you! If you have truly been commissioned as a divine messenger, it is terribly dangerous to defy you. (This foolish man failed to understand that ridiculing and poking fun at a prophet is even more dangerous than that.) And if you are not the Prophet of Allâh, you don't merit my attention nor are you worth our consideration."

He then incited the immoral vagrants and other uncouth youngsters to hurl stones at him and poke fun at him. These heartless inhabitants lobbed so many stones upon his blessed body that they gravely wounded him. Whenever Rasûlullâh ﷺ was overwhelmed by his injuries and forced to sit down, these unfortunate souls would seize him by the arm and force him to stand up again for another spell of stone throwing and mockery.

Zaid bin Hârithah رضي الله عنه, who also went along on this journey, selflessly tried to protect Rasûlullâh ﷺ by bodily shielding him from the barrage of stones. This left him with serious head injuries whilst Rasûlullâh ﷺ suffered serious injuries to his (body and) legs so much so that blood streamed down his legs (into his shoes).

On his return from Tâif, Rasûlullâh ﷺ decided to take a breath under a tree in the garden of 'Utbah bin Rabî'ah and Shaybah bin Rabî'ah. As he sat down, he humbly expressed his helplessness before Allâh Ta'âlâ by offering the following Du'â:

"O Allâh! Only to You do I complain of my infirmity, my inadequate strategies and of my humiliation before the people. O most merciful of the merciful! You are the Lord of the weak and helpless. To whom do you consign me? Would You

condemn me to a surly and ill-tempered enemy who will enrage me or would You consign me to a close friend to whom You would entrust my affairs? If You are not angry with me, I am not concerned in the least but Your protection and safety is more accommodating and congenial to me. I seek refuge with the Nûr (radiance) of Your being that has brightened the darkness and the radiance upon which the affairs of this world and the hereafter depend, with the medium of this radiance I seek Your refuge, O Allâh, from Your wrath descending upon me or from Your fury being unleashed over me. And only to You (do I wish to express my lamentations) until You are content. There is no power (to repel evil) nor might (to do good) but only that which You have decreed.” [Ibn Ishâq, Tabrânî]

The attribute of prophethood would have sufficed for the acceptance of Du‘âs because every prophet is a *Mustajâbud-D‘awât* (one whose Du‘âs are promptly accepted by Allâh Ta‘âlâ). However, at this moment, apart from the attribute of prophethood, a pitiable condition of adversity, victimisation, alienation and *Musâfarat* (a state of travelling) further complemented this condition of acceptance of Du‘âs. As Allâh Ta‘âlâ says: “Who is the one who would respond to (the Du‘âs) of the person afflicted by adversity when he calls unto Him and He removes evil.”

Furthermore, in regards to a traveller and an oppressed person, both of them are clearly and independently mentioned in the Hadîth that their Du‘âs are indisputably accepted.

Persian Couplet: “Beware the sigh of the oppressed for the gates of acceptance readily welcomes his Du‘â in the divine court of Allâh Ta‘âlâ.”

So you can very well imagine the Du‘âs of a personage of such noble character who besides being a divine messenger is also a victim of adversity, oppressed, alienated and travelling on a journey. Such a Du‘â barely left his lips when the doors of acceptance¹³⁴ were flung open.

The same ‘Utbah and Shaybah, whose hearts were hitherto harder than stone turned soft when they caught sight of Rasûlullâh ﷺ’s forlorn and pitiable condition. The blood of their kinship and the veins of their patriotism surged forth (in their concern for his welfare). They charged their slave ‘Addâs to fill a tray of grapes and take it to the man sitting in the garden. They instructed him to request the man to partake of it. ‘Addâs brought the tray to Rasûlullâh ﷺ and placed it before him. Rasûlullâh ﷺ recited *Bismillâh* and commenced eating. ‘Addâs commented: “By Allâh! Nobody in that city has ever expressed such words.” Rasûlullâh ﷺ asked: “Where are you from and what religion do you follow?” ‘Addâs replied: “I am a resident of the city of Nenwâ¹³⁵ and I am a Christian by faith.” Rasûlullâh ﷺ enquired: “Is this the same Nenwâ where the

¹³⁴ This is an indication that from this point onwards, this Du‘â was the inception for the progress Islâm enjoyed.

¹³⁵ Nenwâ is a city in the environs of Mûsil.

devout servant of Allâh, Yûnus bin Mattâ lived?” Taken aback, ‘Addâs responded: “What knowledge do you have about Yûnus bin Mattâ?” Rasûlullâh ﷺ replied: “He was my brother, a prophet and I am also a prophet.” ‘Addâs kissed Rasûlullâh ﷺ on his forehead, hands and legs and submitted: “I bear testimony that you are the slave and messenger of Allâh.”¹³⁶ When ‘Addâs returned to ‘Utbah and Shaybah, they reproached him for kissing Rasûlullâh ﷺ on his hands and feet. They also warned him: “Make sure this man does not deviate you from your religion. Your religion is far better than his religion.” [‘Uyûn Al-Athar volume 1 page 134, Al-Bidâyah wa Al-Nihâyah volume 3 page 135]

Hakîm bin Hizâm narrates: “When ‘Utbah and Shaybah were all primed to take part in the battle of Badr with the Quraysh of Makkah, ‘Addâs grasped their feet and beseeched: “By Allâh! This man is the Prophet of Allâh. These people are being drawn to their annihilation.”

‘Addâs was busy weeping when ‘Âṣ bin Shaybah happened to pass by. He asked ‘Addâs why he was weeping so profusely. ‘Addâs replied: “I am shedding tears over my two masters who are on their way to do battle with the Prophet of Allâh.” ‘Âṣ bin Shaybah enquired: “Is he really the Prophet of Allâh?” ‘Addâs replied: “Certainly, by Allâh! He has been commissioned as a

¹³⁶ We have reproduced this entire incident from ‘Uyûn Al-Athar except the testimony of ‘Addâs. This testimony of ‘Addâs is cited by Hâfiz ‘Asqlâni with reference to Sîrat Sulaymân Taymî in his book Iṣâbah volume 2 page 266 under the chapter dealing with the biography of ‘Addâs.

messenger of Allâh to the entire world.” [Iṣṣabah volume 2 page 267]

Hadrat ‘Âyeshah رضي الله عنها narrates: “I once asked Rasûlullâh ﷺ if he ever encountered a day more gruelling than the day of Uhud. Rasûlullâh ﷺ replied: “Well, the rigorous ordeals I suffered at the hands of your people, were trials I had somehow endured but the most punishing day to me was the day I presented myself before the sons of ‘Abdiyâlîl (at Tâif). I returned from them dreadfully disillusioned and dejected. I recovered somewhat as I reached a place called Qarn Al-Tha‘âlib when all of a sudden I raised my head and caught sight of a cloud sheltering me. Jibraîl who was also within the cloud called out to me: “Allâh is well-aware of the response of your people. Allâh has presently despatched to you *Malakul-Jibâl* (the angel of the mountains). You may bid him to do as you instruct.” Presently, the angel in charge of the mountains greeted me with Salâm and said: “O Muḥammad! Allâh has sent me to you. I am *Malakul-Jibâl* (the angel in charge of the mountains). The mountains are in my control. You may instruct me to do as you prefer. If you instruct me, I will combine these two mountains (on either side of Makkah and Tâif) and crush everyone within them. Rasûlullâh ﷺ responded: ‘No. I cherish hope that Allâh Ta‘âlâ will create from their very own descendants people who will worship Him alone without ascribing any partners unto Him.”

The aforementioned narration is cited in Bukhârî under the chapter dealing with the angels. Only the underlined words (the words in brackets in this English translation) are extracted from M’ujame Tabrânî. [Fathul-Bârî volume 6 page 225]

Note: In spite of their ruthless brutalities, this personification of mercy unto mankind, this embodiment of affection ﷺ did not make Du‘â for their annihilation because even though these people may not embrace Islâm, their descendants may comprise of obedient, sincere and devoted servants of Allâh Ta‘âlâ.

This is contrary to that of Sayyidinâ Nûh, may my life and soul be sacrificed for him. When he lost all hope of them embracing Islâm and when he was notified by Allâh Ta‘âlâ that those who were destined to embrace Îmân have embraced Îmân whilst the rest of them, neither them nor their future descendants, will embrace Îmân, only then did Nûh make Du‘â for their destruction. As Allâh Ta‘âlâ describes in the Holy Qurân:

“And it was divinely revealed unto Nûh that nobody from your nation will accept Îmân except those who have already accepted Îmân. So, do not become dejected with what they do.”

Thereafter Nûh made the following Du‘â:

“O my Lord! Do not leave a single inhabitant of the disbelievers on the earth. If you leave them, they will lead Your servants astray and they do not beget except sinful and disbelieving (children).”

On the basis of divine revelation, Hadrat Nûh ascertained that these people will not embrace Îmân nor are any of their future descendants destined to embrace Îmân. Whosoever is to be born in the future is doomed to be born a disbeliever, as a flagrant sinner and or as one who is disobedient of Allâh Ta‘âlâ. This is why he pleaded with Allâh Ta‘âlâ not to leave any disbeliever or falsifier on the face of the earth. If these

people are left to roam the earth, they are sure to defy You and their upcoming generations are also bound to disobey You.

Since the very prospect of Îmân is lacking, there is obviously no occasion for mercy and compassion. The systematic management of this entire world will also endure so long as there is someone taking the name of Allâh Ta‘âlâ but the moment this earth ceases to sustain a single individual taking the name of Allâh Ta‘âlâ, this entire universe will be turned upside down.

Return from Tâif and attendance of the Jinn

On his return from Tâif, Rasûlullâh ﷺ spent a few days in a place called Nakhlah. As Rasûlullâh ﷺ was performing Salâh one night, seven Jinnât of Naşîbayn happened to pass by. They stood listening to his recitation of the Qurân for a little while and departed. Rasûlullâh ﷺ was totally unaware of their appearance until the following verses were revealed:

“And remember the time when We directed towards you a group of Jinn listening attentively to the (recitation of) the Qurân. When they turned up before him, they said (to one another): ‘Remain silent (and listen to his words).’ And when it was concluded (by the termination of the Salâh), they returned to their people warning (them). They said: ‘O Our People! We have heard (the recitation) of a book revealed after Mûsâ that endorses the previous books and it guides towards the truth and towards the right path. O our People! Respond to the caller of

Allâh and believe in him; Allâh will forgive your sins and deliver you from a grievous punishment. And he who does not respond to the caller of Allâh, he is unable to flee in the earth and he will have no supporter besides Him (Allâh) . Such people are in manifest deviation.” (Sûrah Ahqâf verses 29-34) [Al-Bidâyah wa Al-Nihâyah volume 3 page 137]

As they approached Makkah, Hadrat Zaid bin Hârithah asked: “How will you enter Makkah when the inhabitants of Makkah had forcefully ousted you from the city?” Rasûlullâh ﷺ replied: ‘O Zaid!¹³⁷ Allâh Ta‘âlâ will surely bring about some solution from this predicament. Allâh Ta‘âlâ Himself is the supporter and guardian of His Dîn. And certainly He will grant His messenger dominance over everyone else.”

When Rasûlullâh ﷺ reached the cave of Hirâ. He dispatched a message to Akhnas bin Sharîq asking whether he could enter Makkah under his (Akhnas’) protection. Akhnas responded: “Since I am an ally of the Quraysh, I am unable to afford you this protection.” Thereafter Rasûlullâh ﷺ sent the same message to Suhail bin ‘Amr. He replied: “The Banû ‘Âmir are unable to offer protection in defiance of Banû K‘ab. Finally Rasûlullâh ﷺ sent a message to Mut‘im bin ‘Adî appealing to

¹³⁷ The actual words are: “O Zaid! Allâh Ta‘âlâ will create a way out and grant relief from (the dilemma) facing you. Surely Allâh Ta‘âlâ is a supporter of His Dîn and He is the being Who will grant victory to His messenger. Tabqât Ibn S‘ad volume 1 page 142]

him whether he could enter Makkah under his protection. Muṭ‘im accepted this appeal. He then drew his sons and people of his clan together and instructed them to assemble fully armed at the door of the Haram. He declared to them: “I have offered Muḥammad my protection.” Saying this, he himself mounted his camel and headed for the Haram. As he reached the door of the Haram, he proclaimed: “O people of the Quraysh! I have offered Muḥammad my protection. None of you should interfere with him.”

Rasûlullâh ﷺ then entered the Haram. After kissing the Hajar-e-Aswad (the black stone) he performed Tawâf of the K‘abah followed by two Rak‘ât of Salâh. He then returned home. Muṭ‘im and his sons had actually taken Rasûlullâh ﷺ into their personal protection. [Tabqât Ibn S‘ad volume 1 page 144, Zâdul Ma‘âd voule 2 page 47]

It was due to this demonstration of his goodwill, Rasûlullâh ﷺ, in regards to the captives of Badr said: “If Muṭ‘im bin ‘Adî was alive today and he spoke to me about these (spiritually) filthy people, I would have released all of them in consideration of him.” [‘Uyûn Al-Athar volume 1 page 136]

Islâm of Tufail bin ‘Amr Dawsî

During this period, Tufail bin ‘Amr Dawsî turned up in Makkah. Rasûlullâh ﷺ was actively engaged in Tablîgh (inviting towards Allâh Ta‘âlâ) during this period. Apart from

being a man of noble lineage, Tufail was a celebrated poet and a man of remarkable wisdom. He was also renowned for his great hospitality. He enjoyed friendly alliances with the Quraysh.

When he came to Makkah, some of the Quraysh informed him: “There is a man who has turned up amongst us who has triggered a series of fissures within the nation. His speech is like sorcery and black magic as it causes hostile division between father and son, between brother and brother and between husband and wife. You should also be vigilant of him lest you or your people fall prey to his menace. As far as possible, refrain from listening to anything he has to say.”

The Quraysh terrified him to such an extent that he inserted wads of cotton into his ears lest the speech of this man accidentally falls onto his ears. He relates: “This action led the people to dub me *Zul-Qutnatain* (the man with two wads of cotton wool). Coincidentally, I was one day passing the Musjidu Harâm where I came across Rasûlullâh ﷺ performing Salâh before the K‘abah.

“I edged closer to him. Although I personally had no intention to listen to his words, Allâh Ta‘âlâ wanted to make me listen to some of His words. I involuntarily managed to listen to these words, which I found extraordinarily pleasant and delightful. I thought o myself, ‘I am an intelligent man and a celebrated poet. The charismatic grace or the repulsive lewdness of any speech is not strange to my ears. I will definitely lend my ears to this speech. If his words are pleasant, I will accept them and if his words are revolting or inappropriate, I will reject them.”

He further relates: “Subsequently, when Rasûlullâh ﷺ returned from the Haram, I tagged along behind him. When he reached his house, I submitted: “Your people have left me so terrified of listening to your words that I have inserted cotton wool into my ears lest I fall prey to your words. However, the divine will of Allâh Ta‘âlâ has vetoed this decision of abstaining from your words. Your words fell onto my ears and I found them to be exceptionally graceful. Why don’t you present your religion to me?”

Rasûlullâh ﷺ then presented Islâm to me and recited a portion of the Holy Qurân before me.”

According to another narration, Rasûlullâh ﷺ recited Sûrah Ikhlâs and Mu‘awwazatain before him.”

He relates: “By Allâh! I have never ever come across any words similar to the words of the Holy Qurân and I have not encountered any religion more moderate¹³⁸ and reasonable than the religion of Islâm. I right away embraced Islâm.

¹³⁸ This is one of the salient features of Islâm. Each and every one facet of the divine law of Islâm is intrinsically moderate. It is devoid of all forms of extremity. Every celestial command is temperate, reasonable and rational. For instance, Islâm has neither compelled us to take revenge against the enemy nor are we obliged to pardon them altogether. In fact, Islâm has permitted revenge against the enemy but at the same time, it has encouraged pardoning them altogether. Islâm highlights this stance to be closer to *Taqwa* (Allâh-consciousness) and religiousness. Or for instance, Islâm has forbidden the ordinary folk from both wastage and miserliness. They are

“I then appealed: “O Rasûl of Allâh! I am the chief of my people. After my return, I aspire to invite my people towards Islâm. Make Du‘â unto Allâh Ta‘âlâ to grant me some symbol that would assist me in my ambitions.” Rasûlullâh ﷺ then made Du‘â: “O Allâh! Grant him some symbol.”

He relates: “Subsequently, as I neared my hometown, a *Nûr* (radiance) like the radiance of a lantern suddenly formed between my eyes. I pleaded with Allâh Ta‘âlâ to transfer this *Nûr* onto some other part of my body instead of positioning it right on my face lest my people regard this as a type of *Muthlah*¹³⁹ (mutilation) as a form of divine reprisal against me for denouncing my ancestral religion. This *Nûr* was instantly transferred to my whip, which miraculously turned into something like a lantern.

In the morning, I presented Islâm first to my father and then to my wife. Both of them cleaned their clothing, took a bath and embraced Islâm. I pacified my wife by saying: “If you are

prohibited from being extravagant and wasteful whilst at the same time, they are restrained from miserliness and greed. They are encouraged to take a stance between the two extremities. On the contrary, those whose hearts are so imbued with contentment and trust upon Allâh Ta‘âlâ that the lack or the availability of wealth is the same in their eyes, Islâm permits such distinctive people from spending all their wealth in the path of Allâh Ta‘âlâ.

¹³⁹ Transformation of the facial or anatomical features is referred to as *Muthlah*.

concerned about any harm afflicting the children due to our repudiation of the idols, I accept full responsibility.”

“I then presented Islâm to the Daws¹⁴⁰ tribe but they were a bit hesitant to accept Islâm. I returned to Makkah and once again presented myself to Rasûlullâh ﷺ exclaiming: “O Prophet of Allâh! The tribe of Daws declined to embrace Islâm. Why don’t you invoke the curse of Allâh against them?” Rasûlullâh ﷺ raised his hands in supplication: “O Allâh! Guide the tribe of Daws and (following their conversion to Islâm) bring them here.”

He then advised Tufail: “Go and invite them towards Islâm with affection and compassion.” He says: “As per his advice, I persisted in inviting the people towards Islâm. Up to the seventh year of Hijrah, between seventy to eighty households embraced Islâm. In the year seven A.H. I brought all of them with me to Madînah Munawwarah in the presence of Rasûlullâh ﷺ. Following the conquest of Makkah, I requested Rasûlullâh ﷺ to permit me to set ablaze the idol of ‘Amr bin Hamîmah called *Zul-Kaffain*.”

Once Tufail gained his approval, he set out for his village and set fire to this idol. As he was in the process of setting it alight, he disdainfully continued reciting the following stanzas:

¹⁴⁰ Hâfiz ‘Asqalânî says that at that moment none of the members of the tribe embraced Islâm apart from Abû Hurayrah. [Isâbah volume 2 page 226]

“O Zul-Kaffain! I am not one of your devotees. My birth is far superior to your birth. Indeed, I have thrust blazing fire within your heart.”

Half the tribe had already embraced Islâm. Subsequent to the torching of this idol, the other half repented from their polytheism and embraced Islâm.

According to another narration, after accepting Islâm, Tufail returned to his hometown on an incredibly dark rainy night. As a result, he was unable to see the road ahead. This is when Allâh Ta‘âlâ created this *Nûr* (light). The people were left in utter bewilderment. They surrounded him from all sides attempting to clutch his whip. This brilliance then radiated from their fingertips. Whenever a dark night fell, this whip would turn radiant with *Nûr*. This is why Hadrat Tufail was prominently hailed as *Zun-Nûr* (a man of radiance). [Al-Istî‘âb volume 2 page 231, Al-Isâbah volume 3 page 225, Al-Khaṣāṣul-Kubrâ volume 1 page 136]

Note: The supernatural phenomena of the Awliyâ (the pious servants of Allâh Ta‘âlâ) are actually a glimpse of the miraculously divine feats of the Ambiyâ. Just as the spiritually devout ‘Ulamâ are the heirs of the Ambiyâ as far as divine knowledge and wisdom is concerned, similarly, they are – as per their spiritual status - heirs of the Ambiyâ as far as such supernatural phenomena are concerned. As a Hadîth proclaims: “The ‘Ulamâ are the heirs of the Ambiyâ.”

So it seems as though this supernatural feat of Hadrat Tufail was a token of Hadrat Mûsâ عليه السلام's miracle of the glowing hand. And Allâh Ta'âlâ knows best.

Furthermore, in deference to the Sahâbah, Allâh Ta'âlâ says in Sûrah Tahrîm:

“On the day when Allâh will not humiliate the Prophet and those who believe in him. Their *Nûr* (radiance) will scurry in front of them and on their right.” [Sûrah Tahrîm verse 8]

It wouldn't be startling if this *Nûr* of Hadrat Tufail were essentially a foretaste of the *Nûr* that would specifically guide the Sahâbah on the day of judgement. Due to the Tufail (agency) of Rasûlullâh ﷺ, Hadrat Tufail رضي الله عنه was shown this *Nûr* in this very world.

And Allâh Ta'âlâ is most knowledgeable and His knowledge is most comprehensive and extensive.¹⁴¹

¹⁴¹ The details above were extracted from Tabqât Ibn S'ad volume 4 page 175, Sîrat Ibn Hishâm volume 1 page 135, Al-Khaṣâiṣul-Kubrâ volume 1 page 135, Dalâil Abi Nu'aim volume 1 page 78, Al-Isâbah volume 2 page 22.

The Mi'râj

After his return from Tâif¹⁴², Allâh Ta'âlâ took Rasûlullâh ﷺ from Musjidul-Harâm to Musjidul-Aqṣâ and from there to the seven heavens all in one night with the same physical body and soul in a state of absolute consciousness and wakefulness. This journey is referred to as Mi'râj or Isrâ, the details of which will be described in the chapter dealing with divine miracles, Inshâ Allâh. The scholars of Sîrah have differed over the exact year of the Mi'râj. In this regard, the scholars hold ten conflicting opinions:

1. The Mi'râj occurred six months prior to Hijrah.
2. Eight months before Hijrah.
3. Eleven months before Hijrah.
4. One year before Hijrah.
5. A year and two months before Hijrah.
6. A year and three months before Hijrah.
7. One year and five months prior to Hijrah.
8. Eighteen months before Hijrah.

¹⁴² In his compilation *Zâdul-Ma'âd*, after citing the journey to Tâif, Hâfiz Ibnu Qayyim writes: "Thereafter his (Rasûlullâh *Sallallâhu 'Alayhi Wasallam*'s) Mi'râj took place." This indicates that according to Hâfiz Ibnu Qayyim, the incident of Mi'râj occurred after the journey to Tâif. This establishes that the Mi'râj occurred in the eleventh year of prophethood.

9. Three years before Hijrah.

10. Five years prior to Hijrah.

All the aforementioned opinions are cited in detail in *Fathul-Bârî* under the chapter dealing with Mi'râj. The most preferred opinion is that the Mi'râj took place after the demise of *Hadrat Khadîjah* but before the pledge of 'Aqabah. The first eight opinions are unanimous over the point that the Mi'râj took place after the death of *Hadrat Khadîjah*. In short, most scholars are inclined to this view. Furthermore, it is decisively established from the narrations that *Hadrat Khadîjah* رضي الله عنها passed away before the five *Ṣalâhs* were prescribed. Moreover, it is acknowledged that *Hadrat Khadîjah* رضي الله عنها was with *Rasûlullâh* ﷺ in *Sh'ab Abî Tâlib* (the valley of *Abû Tâlib* where the earlier Muslims were ostracised). She only passed away after the Muslims emerged from this valley. As previously acknowledged, *Rasûlullâh* ﷺ and his companions emerged from the valley of *Abû Tâlib* in the tenth year of prophethood. Hence, taking the aforementioned preambles into account, we conclude that the Mi'râj occurred after the tenth year of prophethood some time in the eleventh year after his return from *Tâif*. As for the exact month of the Mi'râj, there are a number of divergent views regarding the precise month of the Mi'râj. It could have taken place either in *Rab'î Al-Awwal* or *Rab'î Al-Âkhir* or in *Rajab* or *Ramadhân* or *Shawwâl*. These are the five most common views but the most acceptable is that it occurred on the twenty-seventh night of *Rajab*. This is what I

have been able to comprehend after referring to Sharah Mawâhib volume 1 page 307. And Allâh Ta‘âlâ knows best.

Note: Ten years of prophethood have gone by. All avenues of trials and tribulations were covered. Not a facet of humiliation was left untouched in the path of Allâh Ta‘âlâ. Clearly what better outcome can there be of humiliation and degradation in the path of Allâh Ta‘âlâ than honour, reverence and Mi‘râj (ascension)?

So when Rasûlullâh ﷺ touched the abysmal levels of humiliation after his emergence from the valley of Abû Tâlib and after his return from Tâif, Allâh Ta‘âlâ bestowed him with the privilege of Mi‘râj and ascension and Allâh Ta‘âlâ elevated him to such a lofty level that even the most revered¹⁴³ of the closest angels was left behind. And Allâh Ta‘âlâ made him journey to the extremity of the universe. In other words, right up to the divine throne after which there is no rank.

This is why some ‘Ârifin (soofis) say that making him journey to the divine throne was an indication of *Khatme-Nubuwwat* (the termination of prophethood). The entire creation and universe terminates at the divine throne. The existence of any creation beyond the throne is not established from the Qurân

¹⁴³ A reference to the Hadîth extracted by Tabrânî with a weak *Sanad*. Ibn ‘Abbâs says that Rasûlullâh *Sallallâhû ‘Alayhi Wasallam* said: “Should I not enlighten you about the most superior angel? It is Jibrâil.” [Rûhul-Ma‘ânî volume 1 page 301]

and Hadîth. Similarly, the merits of prophethood terminate upon the existence of Rasûlullâh ﷺ.

Mi'râj in detail

Allâh Ta'âlâ says: "Glory be to the being who had taken His (special) servant in (a little part of) the night from Musjidul-Harâm to Musjidul-Aqsâ the environs of which We had blessed. (The actual aim of this was) to show him from Our signs (some of which are mentioned in Sûrah Najm¹⁴⁴ like journeying to Sidratul-Muntahâ, witnessing paradise and hell and other divine phenomena). Verily, He (Allâh Ta'âlâ) is all-hearing, all-seeing." (He manifests the symbols of his divine power to whomsoever He wishes and then this servant witnesses these manifestations with the assistance of Allâh Ta'âlâ and he hears with the ability bestowed by Allâh Ta'âlâ.

According to the technical terminology of the 'Ulamâ, the journey from Musjidul-Harâm to Musjidul-Aqsâ is referred to as *Isrâ*. And the journey from Musjidul-Aqsâ to *Sidratul-Muntahâ* is referred to as *Mi'râj*. Quite often the entire journey from start to finish is referred to as *Isrâ* and *Mi'râj*. The *Mi'râj* is referred to as *Mi'râj* because literally *Mi'râj* means a

¹⁴⁴ as Allâh Ta'âlâ says: "And he witnessed him at a second descent near the *Sidratul-Muntahâ* (the lote-tree). Near it is the garden of refuge. Behold, the lote-tree was shrouded by what shrouds. His vision did not veer off nor did it transgress. Verily, he had witnessed of the greatest signs of his Lord."

stairway or a ladder. After his emergence from Musjidul-Aqsâ, a ladder was brought to Rasûlullâh ﷺ by which he ascended to the heavens. The Hadîth narrated by Hadrat Abû Sa'îd Khudrî makes mention of a ladder. [Zarqânî volume 6 pages 33 and 55] This incident is very briefly mentioned in the Holy Qurân but the Hadîth provides a detailed account of this incident, a synopsis of which follows:

One night Rasûlullâh ﷺ was lying down in Ummu Hânî's house. He just dozed off when the roof of the house suddenly split open. Through this aperture, Jibraîl accompanied by other angels descended upon Rasûlullâh ﷺ. They woke him up and took him to the Musjidul-Harâm. As he reached there, he went into the Haţîm area and fell asleep. Jibraîl and Mîkâîl woke him up again and took him to the well of Zam Zam. There they laid him down and split his chest open. They extracted his blessed heart and rinsed it with the water of Zam Zam. A tray containing Îmân and wisdom was then brought to him. Implanting this Îmân and wisdom into his blessed heart, they restored the heart to its original position and resealed his chest. They then inscribed the seal of prophethood between his shoulder blades. (This was a physical symbol of Rasûlullâh ﷺ being the seal of all divine messengers.)

The *Burâq* was then brought before him. *Buraq* is actually the name of a celestial animal that is smaller than a mule but bigger than a donkey. It was white in colour and it was so fast that one step would fall as far as the eye could see. When Rasûlullâh ﷺ mounted this animal, it fell into a state of energetic friskiness. Jibraîl Amîn reproached: "O Burâq! Why this friskiness? To this day, not a single servant of Allâh more honourable than

Muḥammad (ﷺ) has mounted you.” Burâq almost keeled over in shame. He then allowed Rasûlullâh (ﷺ) to mount him and they set off. Jibraîl and Mîkâîl also accompanied Rasûlullâh (ﷺ) on this animal.

According to certain narrations, Jibraîl Amîn assisted Rasûlullâh (ﷺ) in mounting Burâq after which he himself took a seat behind Rasûlullâh (ﷺ). [See Zarqânî, Khaṣâṣu Kubrâ under the chapter dealing with Mi‘râj]

Shaddâd bin Aws رضي الله عنه narrates that Rasûlullâh (ﷺ) related: “En route we came across a land with numerous date-palms. Jibraîl Amîn asked me to descend and perform Nafl Ṣalâh. I dismounted and performed Ṣalâh. Jibraîl Amîn then enquired: “Do you have any idea where you performed Ṣalâh?” I replied: “I have absolutely no idea.” Jibraîl said: “You performed Ṣalâh in Yathrib (Madînah Tayyibah) where you are bound to migrate.” We then set off once again when we passed another area. Jibraîl asked me to alight and perform Ṣalâh here as well. I dismounted and performed Ṣalâh. Jibraîl Amîn informed me: “You performed Ṣalâh in the valley of Saynâ near the tree of Mûsâ where Allâh Ta‘âlâ spoke to Mûsâ. We then passed another area where I was again instructed to perform Ṣalâh. I dismounted once again and performed Ṣalâh. Jibraîl informed me that I had just performed Ṣalâh in Madyan (the native land of Shu‘aib). We set off once again until we came to another area where Jibraîl asked me to dismount and perform Ṣalâh. I alighted from the animal and performed Ṣalâh. Jibraîl informed me that this place is called *Baitul-Lahm* (Bethlehem) where ‘Îsâ was born.” [Extracted by Ibnu Abî Hâtim and Bayhaqî and authenticated by him. Also extracted by Bazzâr and Tabrânî on

the authority of Shaddâd bin Aws.¹⁴⁵ As for the incident about Salâh on Mount Saynâ, Nasaî extracts it on the authority of Anas bin Mâlik as cited in Al-Khasâ'isul-Kubrâ volume 1 page 153.]

The aforementioned details are extracted from Zarqânî commentary of Mawâhib volume 6 page 39.

The marvels of this celestial journey and the inimitable phenomena of the realm of paradigms¹⁴⁶

1. Whilst Rasûlullâh ﷺ was on this celestial voyage, he came across an old woman who called out to him. Jibraîl advised Rasûlullâh ﷺ to proceed ahead without taking any heed of her in the least. As he proceeded, he came across an old man who also called out to him. Hadrat Jibraîl again advised Rasûlullâh ﷺ to move on. As he proceeded further, Rasûlullâh ﷺ came across a group of people who greeted him thus: “Assalâmu ‘Alayka Yâ Awwal, Assalâmu ‘Alayka Yâ Âkhir,

¹⁴⁵ Al-Khasâ'isul-Kubrâ volume 1 page 158, Fathul-Bârî volume 1 page 153.

¹⁴⁶ The Urdû text reads: “‘Âlame Amthâl Kî Be Mithâl Amthâl”. Although every endeavour was made to render the English translation as close to the original text as possible, the spirit of the Urdu language and the application of the accurate words cannot be expressed in English. For this deficiency, I beg the reader’s indulgence. (Tr.)

Assalâmu ‘Alayka Yâ Hâshir.” Jibraîl asked Rasûlullâh ﷺ to respond to their Salâm. He then revealed to him that the old woman you caught sight of at the roadside is actually the *dunyâ* (the world). The remaining age of this world is now limited to the remaining life span of this old woman. The old man you noticed was actually Shaytân. Both of them aspire to incline you towards them. And the group that greeted you with Salâm comprised of Hadrat Ibrâhîm عليه السلام, Hadrat Mûsâ عليه السلام and Hadrat ‘Îsâ عليه السلام. Extracted by Ibnu Jarîr and Bayhaqî on the authority of Anas. [Al-Khaṣâiṣul-Kubrâ volume 1 page 155 and Tafsîr Ibn Kathîr volume 6 page 8]

2. It is narrated in Sahîh Muslim on the authority of Hadrat Anas رضي الله عنه that Rasûlullâh ﷺ said: “On the night of my ascension (to the heavens) I passed Mûsâ عليه السلام who was standing engaged in Ṣalâh in his grave. [Al-Khaṣâiṣul-Kubrâ volume 1 page 156]

And according to the narration of Ibn ‘Abbâs رضي الله عنه, Rasûlullâh ﷺ said: “On the night of M’irâj, I caught sight of Mûsâ عليه السلام, Dajjâl and the superintendent of hell whose name is Mâlik.” Extracted by Bukhârî and Muslim on the authority of Ibn ‘Abbâs. Reflect on whether this sighting occurred on the earth or in the skies. And Allâh Ta‘âlâ knows best. [Al-Khaṣâiṣul-Kubrâ volume 1 page 160]

3. En route, Rasûlullâh ﷺ also came across a group of people with copper fingernails. They were busy abrading the skin of their faces and chests with these

copper fingernails.” When asked about these people, Jibraîl replied: “These are the people who consume the flesh of others. In other words, they backbite and vilify others.” Extracted by Aḥmad and Abû Dâwûd on the authority of Anas. [Al-Khaṣâiṣul-Kubrâ volume 1 page 156]

4. Rasûlullâh ﷺ also witnessed a person swimming in a river. He was busy consuming morsels of stones. When Rasûlullâh ﷺ asked about this man, Jibraîl replied: “This man is a consumer of interest.” Extracted by Ibn Mardwayh on the authority of Samurah bin Jundub.
5. Rasûlullâh ﷺ also came across a group of people who, during the course of just one day, sow their land and harvest the crop. The field would then revert to its original condition. When Rasûlullâh ﷺ asked about this, Jibraîl replied: “These are people who wage Jihâd in the path of Allâh. Their good deeds are multiplied seven hundred fold. And whatever they spend, Allâh Ta‘âlâ recompenses them with a far better substitute. Rasûlullâh ﷺ then passed a group of people whose heads were being crushed by boulders. Each time they were crushed, the heads would slip back to their normal condition. This cycle continued ceaselessly. When Rasûlullâh ﷺ enquired about these people. Jibraîl replied: “These are people who are indifferent to their Fard Ṣalâh. He then came across a group of people whose anterior and posterior private parts were wrapped in rags and they were grazing like camels and oxen. Rasûlullâh ﷺ asked who they were. Jibraîl replied:

“These are people who do not pay Zakât on their wealth.” Rasûlullâh ﷺ then came across a group of people in front of who were two cauldrons. One contained cooked flesh and the other cauldron contained raw and decomposing flesh. These people were consuming the decomposing flesh without partaking of any of the wholesome cooked flesh. Rasûlullâh ﷺ asked: “Who are these people?” Jibraîl replied: “These people are made up of men of your Ummah who, in spite of having Halâl and decent women available to them, they spend the entire night right up to the morning with adulteresses and women of loose morals. Or this group is made up of women who leave their Halâl and decent husbands to pass the night with adulterers and unchaste men.” Rasûlullâh ﷺ then came across a pole positioned on a main road. It slashes or hacks up clothing or anything else that happens to come close to it. When Rasûlullâh ﷺ asked Jibraîl about this, he replied: “This is the image of people who lie in wait at the roadsides and plunder the property of passers-by.” Then Rasûlullâh ﷺ happened to pass a man who had amassed a huge pile of sticks. Although he was unable to bear this huge burden, he was nonetheless fetching more and more sticks and adding to the burden. When Rasûlullâh ﷺ asked what this signified, Jibraîl replied: “This is a man of your Ummah who is burdened by numerous rights and responsibilities which he is unable to execute but notwithstanding this, he continues saddling himself with even more obligations.” He then came across a group of people whose tongues and lips

are being hacked by iron scissors. As soon as their lips and tongues are hacked off, they revert intact to their original condition. This cycle continued relentlessly without any sign of termination. When Rasûlullâh ﷺ asked about this, Jibrâil said: “These are the preachers of your Ummah (who befit the verse ‘they say what they do not preach’.)” In other words, they preach to others but fail to practise themselves.” [Extracted by Ibn Jarîr, Bazzâr, Abû Ya‘lâ and Bayhaqî on the authority of Abû Hurayrah]¹⁴⁷ And the Hadîth pertaining to the hacking of lips with scissors of iron is extracted by Ibn Mardwayh on the authority of Anas رضي الله عنه. Thereafter Rasûlullâh ﷺ passed an area redolent with appealing fragrances and cool breezes. Jibrâil informed him that this is the fragrance of *Jannah* (paradise). They then passed an area reeking of repulsive odours. Jibrâil said that this is the stench of *Jahannam* (hell). [Al-Khaṣāṣu Al-Kubrâ volume 1 page 172]

Note: Apparently, the aforementioned incidents occurred before his ascent to the heavens because, according to some narrations, these incidents occurred immediately after he mounted *Burâq* but before he could reach Musjidul-Aqsâ. On the basis of this, we infer that these incidents took place before Rasûlullâh ﷺ actually ascended the heavens. And Allâh Ta‘âlâ knows best.

¹⁴⁷ Al-Khaṣāṣu Al-Kubrâ volume 1 page 72, Zarqânî

The Descent of Aqdas¹⁴⁸ upon Baitul-Muqaddas

So Rasûlullâh ﷺ arrived at *Baitul-Muqaddas* in this splendour and dismounted from the *Burâq*. According to the narration of Sahîh Muslim, Hadrat Anas رضي الله عنه says that Rasûlullâh ﷺ tethered the animal to the iron loop on which all the previous Ambiyâ tethered their animals. According to the narration of Bazzâr, Jibraîl pierced a hole with his finger on one of the nearby boulders and he then tied the animal to it. Probably both of them took part **in tying the animal. Furthermore, it is possible that with the use of his finger, Jibraîl merely removed the dirt etc. that accumulated over the hole with the passage of time.**

Thereafter Rasûlullâh ﷺ entered Musjidul-Aqsâ and offered two Rak‘at (of *Tahîyyatul-Musjid*¹⁴⁹). Narrated by Hadrat Anas رضي الله عنه. [Zarqânî 6 page 45]

Hadrat Abû Sa‘îd Khudrî رضي الله عنه narrates that Rasûlullâh ﷺ said: “Both Jibraîl and I entered the Musjid and both of us offered two Rak‘at of Ṣalâh. [Bayhaqî]

¹⁴⁸ Meaning sacred. It could refer either to Rasûlullâh *Sallallâhû ‘Alayhi Wasallam* or to the occasion itself. In other words, the term *Aqdas* could mean “the sacred descent” or the “descent of the sacred one”. It could also refer to both meanings at once.

¹⁴⁹ Words in brackets are not mentioned in the narration of Muslim.

On this auspicious occasion of Rasûlullâh ﷺ's advent, the other Ambiyâ عليه السلام were already awaiting his arrival in the Musjid. Hadrat Ibrâhîm عليه السلام and Hadrat Mûsâ عليه السلام were also amongst the luminaries awaiting Rasûlullâh ﷺ.

Barely a few moments passed when a number of people happened to assemble in Musjidul-Aqsâ. A Muazzin called out the Azân followed by the Iqâmah. Now the entire congregation is waiting to see who will lead them in prayer? Jibraîl عليه السلام gripped Rasûlullâh ﷺ by the hand and led him forward. Rasûlullâh ﷺ says: "I led all of them in Ṣalâh. When I completed the Ṣalâh, Jibraîl asked me if I knew whom I led in Ṣalâh. When I replied in the negative, he said: "All the prophets who were commissioned before you, every single one of them offered their Ṣalâh behind you." [Extracted by Ibn Abî Hâtîm from Anas رضي الله عنه]

According to another narration, even the angels descended from the skies upon this momentous advent of Rasûlullâh ﷺ. Rasûlullâh ﷺ then led all the Ambiyâ عليه السلام and the angels in Ṣalâh.

On the termination of the Ṣalâh, the angels asked Jibrail: "Who is this companion with you?" Jibraîl replied: "This is Muḥammad ﷺ." [Extracted by Ibn Jarîr, Abû Y'alâ and Bayhaqî from Abul-'Âliyah from Abû Hurayrah رضي الله عنه.]

According to another narration, Jibraîl عليه السلام replied: "This is Muḥammad, the seal of all divine messengers." The angels asked: "Is he already commissioned as a messenger?" When Jibraîl replied in the affirmative, the angels commented: "May Allâh keep him alive and well. He is a wonderful brother and

vicegerent.” In other words, he is our brother and the vicegerent of Allâh Ta‘âlâ.

Thereafter Rasûlullâh ﷺ met with the souls of the Ambiyâ عليه السلام. Each one of them praised and glorified Allâh Ta‘âlâ in his distinctive manner.

Glorification of Ibrâhîm عليه السلام

Ibrâhîm عليه السلام praised Allâh Ta‘âlâ in the following words:

“All praises are due to Allâh Who has adopted me as His *Khalîl* (Bosom friend) and granted me great authority and Who has rendered me (like) an obedient Ummah who is adhered to and has saved me from the fire by making it cool and safe for me.”

Glorification of Mûsâ عليه السلام

“All praise is due to Allâh Who has spoken to me directly without intervention and Who had destroyed Fir‘awn and rescued the Banî Isrâîl at my hands and Who has made such people from my Ummah who guide towards the truth and with the truth do they mete out justice.”

Glorification of Dâwûd عليه السلام

“All praise is due to Allâh Who has granted me great authority, taught me the Psalms, made iron easily malleable for me, made the mountains and birds subservient to me in that they chant His praises, He has granted me wisdom and a sound faculty of judgement.”

Glorification of Sulaymân عليه السلام

“All praise is due to Allâh Who has rendered the winds subservient to me, He made the Shayâtîn submissive to my commandments; they do work as I wish by making high rooms, images, basins as large as reservoirs and cauldrons fixed (in their places). And He has taught me the language of the birds and He has blessed me with every grace, He has rendered the armies of the Shayâtîn, humankind and birds all submissive to me. And He has favoured me over a number of His faithful servants. And He had granted me a grand supremacy, which is inappropriate for anyone after me and He has made this supremacy an admirable one for which there is no reckoning.”

Glorification of ‘Îsâ عليه السلام

“All praise is due to Allâh Who has made me (His) word. He had created me like Âdam عليه السلام (without a father). He created him from sand and commanded the mould: ‘be’ and it

came into existence. He taught me the book, wisdom, the *Tawrâh* and *Injîl*. He bestowed me with the ability to form the figures of birds in which I breathe and they turn into birds by the will of Allâh. He had also bestowed on me the miracle to heal the congenitally blind and the lepers and the miracle to bring the dead to life with the command of Allâh. He had elevated me and protected my mother and I from the accursed Shaytân so that he (Shaytân) has no hold over us.”

Glorification of Rasûlullâh ﷺ

“All praise is due to Allâh who has sent me as a source of mercy unto the world and to all the people as a warner and a herald (of glad tidings). He has revealed upon me the *Furqân* in which there is an explanation of everything. He made my Ummah the best of nations. My Ummah is the first (as far as its status) and the last (in terms of its emergence in this world). And Allâh has opened my chest and purged me of my burdens. He has elevated my status and made me an opener (by creating me spiritually before everyone else) and a seal (by creating my physical form and making me the seal of all the prophets).”

When Rasûlullâh ﷺ completed his address on the glorification of Allâh Ta‘âlâ, Ibrâhîm عليه السلام rose and addressed the other Ambiyâ عليه السلام saying: “Due to these virtues and merits, Muḥammad has surpassed you.” [Khaṣâiṣu Kubrâ volume 1 page 173]

When Rasûlullâh ﷺ emerged from the Musjid¹⁵⁰, three cups were presented before him. One contained water, the other milk and the third contained wine. Rasûlullâh ﷺ chose the cup of milk. Upon this Jibraîl commented: “You have chosen *Dînul-Fitrah* (the natural Dîn). Had you chosen wine, your Ummah would have gone astray and had you chosen the cup with the water, your Ummah would have drowned.”

According to some narrations, a cup of honey was also presented to him. He partook a bit of this as well.

In short, on the basis of analysing all the narrations collectively, it appears that four cups were offered to Rasûlullâh ﷺ in total. For further details refer to Zarqânî volume 6 page 47.

Ascension to the Heavens

Subsequent to this, Rasûlullâh ﷺ, in the company of Jibraîl and other honourable angels embarked on their ascension to the heavens. According to some narrations, Rasûlullâh ﷺ **ascended**

¹⁵⁰ According to some narration, the three cups were offered to him after his journey to *Sidratul-Muntahâ*. Hâfiz Ibn Hajar says: “It wouldn’t be surprising if these offerings took place on two separate occasions; once when he emerged from Musjidul-Aqṣâ and the second time at *Sidratul-Muntahâ*. Perhaps the arrangement was intended to further emphasise the correctness of choosing the cup of milk. And Allâh Ta’âlâ knows best See Zarqânî volume 6 page 48.

the skies mounted upon the *Burâq* animal as per the preceding leg of the journey. However, according to some narrations, after his emergence from Musjidul-Aqsâ, Rasûlullâh ﷺ ascended the skies with the aid of a ladder studded with gems and emeralds with the retinue of angels on either side of him.

Ibn Ishâq says: “A reliable narrator informed me that Abu Sa‘îd Khudrî رضي الله عنه said that he heard Rasûlullâh ﷺ saying: “When I concluded my rituals at Musjidul-Aqsâ, a ladder was brought before me. I have never set eyes on a ladder more beautiful than this ladder. This is the same ladder that enables the souls of people to climb to the heavens and it is the same ladder that a dying person casts his glance upon when he is about to breathe his last. My travelling companion Jibrâil hoisted me upon this ladder (and I continued ascending) until I reached one of the doors of heaven, which is referred to as ‘the door of the *Hafazah*’. [Al-Bidâyah Wan-Nihâyah by Hâfiz Ibn Kathîr volume 3 page 110, Sharah Mawâhib by Zarqânî volume 6 page 55]

Hâfiz Ibn Kathîr رحمه الله عليه says¹⁵¹: “After completing his rituals in Baitul-Maqdis, Rasûlullâh ﷺ ascended the heavens

¹⁵¹ The actual text is as follows: “When Rasûlullâh ﷺ concluded his affairs in Musjidul-Aqsâ a M‘irâj, that is a ladder, was erected for him. He ascended the heavens with the aid of this ladder. This ascension was not on the *Burâq* as some people erroneously believe. *Burâq* was actually left tethered at the door of Musjidul-Aqsâ for his return journey back to Makkah.” In the commentary of Sûrah Isrâ in Tafsîr Ibn Kathîr volume 6 page 28 it is stated: “Thereafter Rasûlullâh ﷺ descended once again upon

with this very ladder. The *Burâq* was left tethered at the door of Musjidul-Aqsâ during this period. When Rasûlullâh ﷺ descended from this celestial journey, he mounted the *Burâq* and returned to Makkah. [Al-Bidâyah Wan-Nihâyah by Hâfiz Ibn Kathîr volume 3 page 110]

It is also likely that Rasûlullâh ﷺ mounted the *Burâq* and ascended the heavens with the aid of this ladder, as some ‘Ulamâ maintain. If this opinion is taken into account, all the apparently conflicting narrations will tie in harmoniously. Furthermore, this interpretation offers a greater degree of reverence to Rasûlullâh ﷺ. And Allâh Ta‘âlâ knows best.

Voyage to the celestial realm and meeting the Ambiyâ

عليهم السلام

In this majestic manner, Rasûlullâh ﷺ reached the first heaven. Jibraîl عليه السلام requested to be let in. The overseer of the first heaven enquired: “Who is with you?”

“Muḥammad Rasûlullâh ﷺ,” he replied, “is with me.”

“Was he invited over here?” he asked.

When Jibraîl replied in the affirmative, the angels warmly welcomed him and opened the door for him. Rasûlullâh ﷺ

Baitul-Maqdis. He again led them (the Ambiyâ) in Ṣalâh. He then mounted the *Burâq* and returned to Makkah. And Allâh Ta‘âlâ knows best.

entered the portals of the first heaven where he came across a rather elderly man. Jibraîl revealed: “This is your father Âdam عليه السلام. Go ahead! Make Salâm to him.” Rasûlullâh ﷺ made Salâm to him. He affectionately responded to the Salâm and added: “*Marhabâ!* Welcome to a pious son and a pious Prophet.” He then went on to make Du‘â for Rasûlullâh ﷺ.

Whilst meeting him, Rasûlullâh ﷺ’s glance fell on some figures on Hadrat Âdam عليه السلام’s right and some on his left. When Âdam عليه السلام glanced to the figures on his right, he would smile in delight and when he cast his gaze to the figures on his left, he would weep in sorrow. Jibraîl revealed: “The figures on his right represent his pious children, those destined for Jannah. When he casts his eyes towards them he is pleased. The figures on his left represent his evil children, those who are doomed to hell. He weeps in anguish when he casts his eyes upon them.”

This entire subject is cited in detail in Bûkhârî and Muslim.

Musnade-Bazzâr says that according to Abû Hurayrah رضي الله عنه’s narration, there was a door towards Âdam عليه السلام’s right that was emitting a remarkably fragrant scent and there was a door to his left that was discharging a dreadfully nasty stench. When he looked to the right he would be overjoyed but when he cast his glance to his left he would become depressed. [Zarqânî volume 6 page 60]

Then Rasûlullâh ﷺ ascended the second heaven. In the same manner, Jibraîl requested to be let in. When the overseer asked who was with him, Jibraîl replied: “Muhammad Rasûlullâh ﷺ is with me.”

“Was he invited?” he asked.

When Jibraîl replied in the affirmative, the overseer commented: “Welcome! Welcome to such a majestic guest.” Here on this level, Rasûlullâh ﷺ saw Hadrat Yahyâ عليه السلام and Hadrat ‘Îsâ عليه السلام.

Jibraîl ushered him into their company saying: “Here, this is Yahyâ عليه السلام and ‘Îsâ عليه السلام. Go on make Salâm to them.” Rasûlullâh ﷺ went up to them and offered his Salâm to both of them. They replied to his Salâm and remarked: “Welcome to a pious brother and a pious Prophet.”

Thereafter Rasûlullâh ﷺ ascended the third heaven and here again Jibraîl asked to be let in as mentioned previously. Here Rasûlullâh ﷺ met Yûsuf عليه السلام and as per the previous occasions, Rasûlullâh ﷺ made Salâm etc. with him. Rasûlullâh ﷺ, (whilst relating this event) commented: “Yûsuf عليه السلام was bestowed with an immense portion of handsomeness.”

Thereafter Rasûlullâh ﷺ visited the fourth heaven where he met Hadrat Idrîs عليه السلام. He then proceeded to the fifth heaven where he met Hadrat Hârûn عليه السلام. From there, he ascended to the sixth heaven where he met Hadrat Mûsâ عليه السلام. Then to the seventh heaven where he met Hadrat Ibrâhîm عليه السلام. He spotted him resting his back against the *Baitul-M‘mûr*. The *Baitul-M‘mûr* is the Qiblah of the angels and falls directly in line with the K‘abah. If, hypothetically speaking, the *Baitul-M‘mûr* had to come crashing down; it would fall directly onto the K‘bah. Seventy thousand angels make Tawâf of this *Baitul-M‘mûr* every single day never to get another chance again.

Jibraîl informed Rasûlullâh ﷺ that this is his father and he should make Salâm with him. Rasûlullâh ﷺ went ahead and made Salâm with him. Ibrâhîm عليه السلام replied to the Salâm and remarked: “Welcome to a pious son and to a pious Prophet.”

Sidratul-Muntahâ¹⁵²

Following this meeting with Ibrâhîm عليه السلام, Rasûlullâh ﷺ was raised to the *Sidratul-Muntahâ*. This is a lotus tree towering above the seventh heaven. Whatever rises from the earth stops at *Sidratul-Muntahâ* (the lotus-tree of the outer extremity). And from this point onwards, it is raised further into the heavens. On the other hand, whatever descends from the *Malaul-A'âlâ* first descends upon *Sidratul-Muntahâ* and from there it descends further to the other heavens and beyond. Thus the name *Sidratul-Muntahâ*. [Zarqânî volume 6 page 18]

At this very location, Rasûlullâh ﷺ beheld Jibraîl in his original form. He also witnessed some strange and amazing celestial radiances of Allâh Ta'âlâ. He also saw innumerable angels and golden moths hovering about the *Sidratul-Muntahâ*.

¹⁵² The biological name of this tree is *Ziziphus jujuba*, which has dark red prickly plums. It is called the *Ber* tree in India. A decoction of its leaves is used for bathing the dead.

Observation of *Jannah* and *Jahannam*

Jannah is in close proximity to *Sidratul-Muntahâ*. As the Holy Qurân depicts: “At *Sidratul-Muntahâ*, near it is the paradise of abode.” This is why Abû Sa‘îd Khudrî رضي الله عنه’s narration mentions that after his performance of Salâh in *Baitul-M‘amûr*, Rasûlullâh ﷺ was elevated to *Sidratul-Muntahâ*. And from *Sidratul-Muntahâ*, Rasûlullâh ﷺ was raised to Jannah. After his visit to Jannah, Jahannam was presented before him. In other words, the horrors of hell were laid bare to him. [Al-Khasâisul-Kubrâ volume 1 page 169]

According to the narration of Abû Zarr رضي الله عنه, as cited in Sahîhain, Rasûlullâh ﷺ said: “I reached *Sidratul-Muntahâ* where I beheld astounding colours and incredible embellishments. I have no idea what they were. I was then admitted into Jannah where the domes were constructed from (mammoth-sized) pearls and the soil was of musk.”

Sarîful-Aqlâm¹⁵³ - the site of the scratching of the pens

Thereafter Rasûlullâh ﷺ ascended even further where he was able to perceive the sounds made by the pens (recording

¹⁵³ That Rasûlullâh ﷺ reached this spot of the scratching of the pens is cited in Sahîhan on the authority of Ibn ‘Abbâs and Abû Hibbah Anṣârî. The rest of the annotations are extracted from Zarqânî’s commentary.

predestination). The sound produced by the scratching of these pens of predestination is referred to as *Sarîful-Aqlâm*. This is the location where the pens of fate are engaged in recording everything that is to transpire in the future. The angels were busy transcribing the divine edicts and religious commandments from the *Lawh Mahfûz* (the preserved tablet). [Zarqânî volume 6 page 88]

Note: An in-depth analysis of the *Hadîth* confirms that this site of the ‘scratching of the pens of fate’ is after *Sidratul-Muntahâ*. The *Ahâdîth* make mention of ascending to the *Sarîful-Aqlâm* (site of the scratching of the pens) after *Sidratul-Muntahâ* with the word “*thumma*” which means then. Furthermore, *Sidratul-Muntahâ* is referred to as such because it is a *Muntahâ* (extremity) for the divine commandments emanating from above it. It appears that beyond *Sidratul-Muntahâ* there is another location from where the declarations of the affairs relating to the cosmos are revealed. This location is actually the location of *Sarîful-Aqlâm*. It is as though this location of *Sarîful-Aqlâm* is, without actually drawing a comparison, a form of an administrative record book or central headquarters for the divine laws and predestination of everything to come.

After his visit to *Sidratul-Muntahâ*, Jannah and Jahannam, Rasûlullâh ﷺ was taken on a visit to this region of *Sarîful-Aqlâm* as well. Furthermore, the prescription of *Salâh* and Rasûlullâh ﷺ’s conversation with Allâh Ta‘âlâ is mentioned after *Sarîful-Aqlâm*. All this confirms that the location of *Sarîful-Aqlâm* appears after *Sidratul-Muntahâ* And Allâh Ta‘âlâ know best.

Divine proximity

(Celestial vision, divine conversation and the conferral of sacred edicts)

From *Sarîful-Aqlâm*,¹⁵⁴ Rasûlullâh ﷺ traversed through a number of concealed realms until he finally arrived in the

¹⁵⁴ Hâfiz ‘Asqalânî writes in *Fathul-Bârî* volume 7 page 169 under the chapter on *M’irâj*: “Additional phenomena that Rasûlullâh ﷺ had observed after *Sidratul-Muntahâ* has appeared in other narrations not mentioned in this narration. One of them is where Rasûlullâh ﷺ describes listening to the scratching of the pens of fate.” This narration clearly indicates that the site of the pens of fate is after the *Sidratul-Muntahâ*. ‘Allâmah Safârînî says: “When Rasûlullâh ﷺ reached *Sidratul-Muntahâ*, he was enveloped by a cloud in which there were a myriad of dazzling hues. Jibraîl stepped back. Thereafter Rasûlullâh ﷺ continued ascending (in the company of Jibraîl) until he reached a flat area where he perceived the scratching of the pens of fate. He came closer to the presence of Allâh Ta‘âlâ. He was so close that he was a distance of just two bows length or even closer. [Sharah Al-‘Aqidah As-Sifârîniyyah volume 2 page 271] This narration also attests that the site of the pens is after *Sidratul-Muntahâ*. Hâfiz ‘Asqalânî says that according to Qurtubî, a *Rafrâf* (a silken seat) was suspended for Rasûlullâh ﷺ on which he seated himself. With the aid of this, Rasûlullâh ﷺ went closer to his Lord. [Fathul-Bârî volume 3 page 403, Zarqânî volume 6 page 97] Qâdî ‘Iyâd writes in *Shifâ*: “Rasûlullâh ﷺ’s close proximity to Allâh Ta‘âlâ (on the night of *M’irâj*) is similar to the descent of Allâh Ta‘âlâ without any

sacrosanct presence of Allâh Ta‘âlâ. It is said that a *Rafrâf* (a green silken seat) was provided for his conveyance. Rasûlullâh ﷺ mounted this and with the aid of this, he was conveyed to the closest of the celestial realms before the majesty of Allâh Ta‘âlâ.

Qâdî ‘Iyâd رحمه الله عليه writes in *Shifâ*: “Ibn ‘Abbâs رضي الله عنه says that where Allâh Ta‘âlâ describes the *M‘irâj* of Rasûlullâh ﷺ in the Holy Qurân, he says: ‘*Danâ fa Tadallâ* (he approached and it was suspended), the sequence is inverted. It should have read: ‘*Tadallâ fa Danâ*’. The meaning of which is: “A *Rafrâf*¹⁵⁵ (silken seat) was sent down for Muḥammad on the night of M‘irâj. He seated himself upon this and he was then raised (to the heavens) where he came into close proximity with his Lord.” [Nasîmur-Riyâd volume 2 page 264]

The following description is cited in *Ḥadhrat Anas bin Mâlik رضي الله عنه*’s narration: “A door from the doors of heavens was

analogy during the latter part of the night as mentioned in the *Aḥādīth*. [Nasîmur-Riyâd volume 2 page 336]

¹⁵⁵ ‘Allâmah Shihâb Khifâjî says: “*Rafrâf* refers to a rug or mat or it could refer to a green mat or a silken mat. According to some scholars, there is no difference between *Rafrâf* and *Zarâbiy Mabthûthah*. This word appears in the Qurân as well; ‘*alâ Rafrâfin Khudr*.” [Nasîmur-Riyâd volume 2 page 264, Zarqânî volume 6 page 95]

Note: The report of a *Rafrâf* descending from the sky is not established from authentic *Aḥādīth*. However, since it has been mentioned in some weak narrations, it cannot altogether be rejected either.

thrown open for me. So I saw the greatest *Nûr* (radiance). And beyond the barrier was a *Rafraf* encrusted with pearls and sapphires. Then Allâh Ta‘âlâ communicated to me whatever He had wished to communicate.” [Al-Khaṣāṣul-Kubrâ volume 1 page 157]

When Rasûlullâh ﷺ reached this sacrosanct area of ‘close proximity’, he fell into Sajdah. See Fathul-Bârî volume 7 page 169¹⁵⁶ under the chapter on *M‘irâj*. Here he caught sight of the magnificence of the radiance of Allâh Ta‘âlâ from beyond the divine screen and without any intermediary he was honoured to converse directly with Allâh Ta‘âlâ.”

Imâm Tabrânî and Hakîm Tirmizî narrate from Hadrat Anas رضي الله عنه that Rasûlullâh ﷺ said: “I caught sight of the greatest of radiances. Thereafter Allâh Ta‘âlâ communicated whatever He wished to communicate to me.” [Durre-Manthûr volume 6 page 123]

The commentary of the verse “*Danâ fa Tadallâ*’ and “*Fa Awhâ ilâ ‘Abdihî Mâ Awhâ*” is also bolstered by the narration of Ibn

¹⁵⁶ Hâfiz ‘Asqalânî رحمه الله عليه says: “According to Ibn Abî Hâtîm, Ibn Hâtîm and Ibn ‘Â’iz who narrate from Yazîd bin Abî Mâlik who narrates from Anas رضي الله عنه, the words of the narration are as follows: “Thereafter he ascended with me until we reached a tree. A cloud engulfed me. Within this cloud were shades of every colour. Jibrâil stepped back and I fell into Sajdah.” [Fathul-Bârî volume 7 page 169] And Zarqânî says that according to another narration, the words of the Hadîth are: “So he caught sight of his Lord and he (ﷺ) fell into Sajdah.” [Zarqânî volume 6 page 103]

‘Abbâs رضي الله عنه. The verse “*Danâ fa Tadallâ*” would then mean that Rasûlullâh ﷺ enjoyed such closeness that he was able to catch sight of divine refulgence of Allâh Ta‘âlâ. And the verse “*Fa Awhâ ilâ ‘Abdihî Mâ Awhâ*” implies that he communicated with Allâh Ta‘âlâ and received divine revelation from Him without any intermediary. After all what is the point in communicating with Him through an intermediary when he had already caught sight of His *Nûr* directly? Setting eyes on him directly without any intervention automatically bespeaks of conversing with him directly without any intervention either.

In short, Rasûlullâh ﷺ was blessed with setting eyes on Allâh Ta‘âlâ and communicating with him directly without any intermediary between them.

Allâh Ta‘âlâ conversed with Rasûlullâh ﷺ and prescribed fifty Salâhs upon Rasûlullâh ﷺ and his Ummah. According to the narration of Sahîh Muslim, Allâh Ta‘âlâ endowed Rasûlullâh ﷺ with three gifts on this great occasion; the first gift was made up of the five daily Salâhs. The second gift was the closing verses of Sûrah Baqarah, which includes the mercy, affection, ease and forgiveness of Allâh Ta‘âlâ upon this Ummah and it focuses upon victory and assistance to the Muslims against the disbelievers. Although these verses are in the form of Du‘âs, the verses are more of an educative and enlightening nature. It is as though Allâh Ta‘âlâ is enlightening this Ummah in these closing verses that they should make a point of imploring Allâh Ta‘âlâ and He will respond to their Du‘âs.

Arabic Stanza: If you had no intention to bestow upon us from your oceans of grace, You wouldn't have enlightened us on the method of begging from You.

In other words, You wouldn't have even informed us of what to beg of You.

The third gift awarded to Rasûlullâh ﷺ on this night was that Allâh Ta'âlâ would pardon the major sins of any Ummatî who does not ascribe partners unto Him. In other words, Allâh Ta'âlâ will not condemn a perpetrator of major sins to eternal hellfire, as He would do to the disbelievers. Some of them will be pardoned through the intercession of the Ambiyâ عليهم السلام. Others will be forgiven due to the intercession of the noble angels whilst others will be forgiven solely by the mercy and grace of Almighty Allâh. Any person whose heart embraces even an iota of faith (Îmân) will, in due course, be released from hell.

According to a lengthy Hadîth of Abû Hurayrah رضي الله عنه, during the course of his conversation with Allâh Ta'âlâ, Rasûlullâh ﷺ was addressed by Allâh Ta'âlâ thus:

"I have adopted you as my *Khalîl* (bosom friend) and *Habîb* (beloved). I have sent you to all the peoples of the world as a *Bashîr* (presenter of glad tidings) and as a *Nazîr* (warner). I have opened your breast for you, I have relieved you of your burden and I have elevated your mention. My oneness is not mentioned but with you as My slave. I have made your Ummah the best of Ummahs that was ever raised from the people. I

have declared your Ummah as the most just and moderate Ummah. I have rendered your Ummah as the first (in terms of its virtue) and last (in terms of its appearance in this world). And I have made from your Ummah a group of people whose hearts contain their *Injîl*. (In other words, the divine words of the Qurân will be etched onto their hearts.) I have made you the first Prophet in terms of the creation of your *Nûr* and the last Prophet in terms of your commission. I have awarded you the *Sab‘ul-Mathânî* (Sûrah Fâtihah), which I had not awarded to any messenger prior to you. I have bestowed upon you the closing verses of Sûrah Baqarah from the treasures beneath the divine throne, which I had not bestowed to any messenger prior to you. I have granted you the *Kauthar* (the celestial pond). And I have bestowed your Ummah with eight distinctive merits; Islâm, Hijrah, Ṣalâh, Sadaqah (charity), Saum of Ramadân, *Amr bil M‘arûf* (enjoining good) and *Nahy ‘anil-Munkar* (forbidding evil). And I made you a *Fâtih* (opener or forerunner to the Ambiyâ) and *Khâtam* (seal of all the Prophets).....”

This Hadîth is extracted by Ibn Jarîr in his Tafsîr of Sûrah Isrâ on the authority of Abû Hurayrah رضي الله عنه, as mentioned in Khasâis Kubrâ volume 1 page 175.

In the commentary of the verse on the *M‘irâj*, Imâm Suyûtî says that this Hadîth is extracted by Hâkim and others. The narrators of this Hadîth are reliable except Abû J‘afar Râzî who has been declared reliable by some scholars whilst other scholars declare it to be weak. Abû Zur‘ah says that Abû J‘afar is accused whilst Hâfiz Ibn Kathîr says that it appears that he is merely a man of poor memory.”

In short, Allâh Ta‘âlâ bestowed Rasûlullâh ﷺ with innumerable bounties and blessed him with a myriad of glad tidings and awarded him with distinctive injunctions and directives. One of the most significant directives issued to Rasûlullâh ﷺ was the obligation to observe fifty daily Salâhs. Embracing all these directives and injunctions with jubilant delight, Rasûlullâh ﷺ turned back to return to this earth. On his return journey, he met Hadrat Ibrâhîm عليه السلام. He made no comment about these injunctions of Salâh etc., as mentioned in Fathul-Bârî.¹⁵⁷

Thereafter I passed Musâ عليه السلام who asked me what I was enjoined with. I replied: “During the day and night, Fifty Salâhs have been prescribed for us.” Mûsâ عليه السلام remarked: “I have a great deal of experience with the Banî Isrâîl. Your Ummah is far weaker; they will be unable to cope with this divine commandment. So return to your Lord and request him to moderate and reduce this burden.” Rasûlullâh ﷺ returned to Allâh Ta‘âlâ and requested Him to reduce the number of Salâhs. Allâh Ta‘âlâ reduced it by five. When Rasûlullâh ﷺ passed Mûsâ عليه السلام yet again, he posed the same question again. And once more he requested Rasûlullâh ﷺ to beg for a reduction in this obligation. This going back and forth ensued a number of times until just five daily Salâhs remained. Even then, Mûsâ عليه السلام appealed to Rasûlullâh ﷺ to return to

¹⁵⁷ Hâfiz says: “This narration cites an additional statement where Rasûlullâh ﷺ says: ‘I swiftly turned away and he had no comment to make. I then approached Mûsâ who asked me....’ [Fathul-Bârî volume 7 page 169 *Babul-M‘irâj*]

Allâh Ta‘âlâ and solicit yet another reduction. Rasûlullâh ﷺ replied: “I have requested a reduction a number of times already. Now I am embarrassed to approach him for a further reduction.” Saying this Rasûlullâh ﷺ continued ahead. A voice from the unseen then called out: “These are five but equivalent to fifty.” In other words, these are just five Salâhs but the reward of these five Salâhs is equivalent to fifty Salâhs. And My verdict will not be altered. This obligation of just five Salâhs was predetermined within My knowledge. This gradual reduction from fifty to five was due to some divine exigency and wisdom. As in the case of medical treatment where the doctor gradually and sequentially treats his patient. This is also due to some therapeutic exigency and medical wisdom but the patient, owing to his lack of knowledge, regards it as alteration or transformation. And Allâh Ta‘âlâ knows best.

In the same order, Rasûlullâh ﷺ returned from the heavens and landed first at *Baitul-Muqaddas*. From here he mounted the *Burâq* and reached Makkah before the break of dawn. The same morning, he recounted this incident to the Quraysh. They, as expected, were left flabbergasted in disbelief. Some of them held their hands over their heads in exasperation whilst others scornfully started clapping their hands. Stunned by scepticism, they scoffed at him and exclaimed: “How can he possibly go to *Baitul-Maqdis* and return in just one night!” In order to test him, those who had been to *Baitul-Maqdis* started throwing questions at him about the distinguishing features of *Baitul-Maqdis*. The instant they started interrogating him, Allâh Ta‘âlâ brought *Baitul-Maqdis* right before his very eyes and he continued responding to their questions. Now when all their

questions pertaining to *Baitul-Maqdis* were exhausted, they asked: “Okay, tell us some incident about the road leading to *Baitul-Maqdis*.” Rasûlullâh ﷺ replied: “On my way I came across a trade caravan at certain place that was returning to Makkah from Syria. They lost one camel and later retrieved it. Inshâ Allâh, this trade caravan should reach Makkah within three days. Leading the way would be a khaki-coloured camel laden with two sacks of goods.”

Accordingly, on the third day, this caravan entered Makkah in precisely the same manner as foretold by Rasûlullâh ﷺ and they also narrated the incident of the lost camel. On seeing and hearing this, Walîd bin Mughîrah dismissed the whole incident by declaring: “This is nothing but sorcery.” The people also concurred with him saying: “Yes, Walîd is speaking the truth.” [Zarqânî volume 6 page 126]

Stalling the sun

According to Bayhaqî’s narration, Rasûlullâh ﷺ informed the Quraysh that the trade caravan that is returning from Syria should be in Makkah by Wednesday evening before sunset. However, by Wednesday evening the caravan failed to make an appearance and the sun was about to set. Rasûlullâh ﷺ made Du‘â unto Allâh Ta‘âlâ. Allâh Ta‘âlâ delayed the setting of the sun for a little while until the caravan entered Makkah the same evening before sunset, as per Rasûlullâh ﷺ’s prophesy. [Ibid]

According to some narrations, the trade caravan reached Makkah in the morning. Perhaps there were two caravans; one turned up in the morning and the other in the evening. Alternatively, it could also be just one caravan. Some travellers of the same caravan could have turned up in the morning whilst the remaining travellers entered Makkah only in the evening.

According to the scholars of Sîrat, this miracle is referred to as the miracle of *Habsush-Shams* (the stalling of the sun). Shaikh Taqiyyud-Dîn Subkî رحمه الله عليه says:

Stanza: “The setting sun complied with you, it did not set but it submitted to you by you stalling it.”

In this manner Allâh Ta‘âlâ exposed the truthfulness of Rasûlullâh ﷺ. The Quraysh witnessed his honesty with their very own eyes. They heard the truth with their very own ears but they remained committed to their obstinacy and refutation of the truth. They were bent on rebelling against the truth. Some of them went to Abû Bakr رضي الله عنه and said: “Your friend, Muḥammad (Rasûlullâh ﷺ) says that he went to *Baitul-Maqdis* last night and returned before dawn. Do you believe him?” Abû Bakr رضي الله عنه asked: “Did Rasûlullâh ﷺ say that?” When they replied in the affirmative, Abû Bakr رضي الله عنه declared: “Then it has to be the truth. I wholeheartedly believe in whatever he says. In fact, day and night I believe in the heavenly news he conveys to us which is even beyond that.” From that moment on, he was conferred with the title of *Siddîq* (stringently veracious). [Al-Khaṣâiṣul-Kubrâ volume 1 page 176]

Philosophical notes and enlightening subtleties

1. Allâh Ta‘âlâ initiated the verses describing the M‘irâj with *Subhânallazî* (glory be to Him...) to ensure that a shortsighted or imprudent person does not regard this incident as a ridiculous impossibility. Allâh Ta‘âlâ is entirely devoid of any form of imperfection, weakness and helplessness. Even if our deficient minds regard something as impossible or weird, there is nothing impossible before the will and divine power of Allâh Ta‘âlâ.

Persian Couplet: “Your mount should not be made to run around everywhere.

On many occasions you are forced to throw down your arms.”

Furthermore, the opening verses of this episode in the Qurân suggest that this incident is not just an ordinary incident but a magnificent miracle and splendid phenomenon that was not awarded to anyone besides Rasûlullâh ﷺ. Allâh Ta‘âlâ, with His absolute power, took Rasûlullâh ﷺ on a tour of the heavens with this very physical body whilst he was in a state of wakefulness. All the Sahâbah, Tâbi‘în and the rest of our pious predecessors believed that Rasûlullâh ﷺ went for his *M‘irâj* with his physical body whilst he was fully awake and conscious. Only a few isolated Sahâbah and Tâbi‘în are of the opinion that this tour was of a spiritual rather than a physical

nature or it was a rather strange dream that he saw. However, indisputably the most authentic opinion is that this entire incident, of *M'irâj*, from beginning to end, occurred in a state of absolute consciousness with his actual physical body. If it was merely a dream or optical vision, the polytheists of Makkah wouldn't have exposed him to such ridicule and they wouldn't have asked him to describe *Baitul-Muqaddas* to them. Nobody would ask a person seeing a dream to describe distinguishing characteristics nor would he make fun of him.

Furthermore, the phrase "*Asrâ*" as it appears in the Qurân is not used for a dream or divine optical vision but it is used for the state of absolute consciousness. In the story of Lût عليه السلام, it is mentioned: "*Fa-Asri bi Ahlika...*" and in the story of Mûsâ عليه السلام, it is mentioned: "*Fa-Asri bi 'Ibâdî Laylan*". In both these cases, the word *Isrâ* is used in the context of 'taking at night in a state of wakefulness'. Moreover, if this incident of *M'irâj* were merely a dream, it wouldn't have been reckoned as a divine miracle of Rasûlullâh ﷺ because even the Jews and Christians travel to the skies and heavens in their dreams. Furthermore, Rasûlullâh ﷺ enjoys an advantage over the other Ambiyâ عليهم السلام in two factors in particular: one is the *M'irâj* and the other is the right of intercession in the hereafter. A mere dream can never be a source of such great virtue. The 'Ulamâ say that Rasûlullâh ﷺ was bestowed with these two virtues on account of his humility. Rasûlullâh ﷺ expressed his humility before Allâh Ta'âlâ and he was bestowed with *M'irâj* and he showed humility before the people and he was bestowed with this right of intercession.

2. On this occasion, Allâh Ta'âlâ cites the *'Abdiyyat* (slavehood) of Rasûlullâh ﷺ when he mentions the incident of the *M'irâj* in the Holy Qurân. He does not mention his status of prophethood. He mentions: "*Asrâ bi 'Abdihî*" and not "*Asrâ bi Nabîyyihî*" or "*Asrâ bi Rasûlihî*" etc. because the attribute of *'Abdiyyat* (slavehood) is most appropriate when journeying towards Allâh Ta'âlâ. In this case, the slave is detaching himself from everything else and going towards Allâh Ta'âlâ. *Nubuwwat* (prophethood) on the other hand refers to coming from Allâh Ta'âlâ towards the servants. On such an occasion the mention of the attribute of prophethood would be appropriate. For instance, in the verse: "Verily we sent to you a Prophet as a witness against you as We sent to Fir'awn a prophet." On this occasion, Allâh Ta'âlâ did not say, "We sent Our servant to you" because here He mentions the sending of the *Ambiyâ عليهم السلام* towards the people. He does not mention the *Ambiyâ عليهم السلام* leaving the world and coming to Him. To sum up, the journey was towards Allâh Ta'âlâ, the Supreme Being. This is why, the word *'Abd* (slave) was employed and not the word *Rasûl* or *Nabî*. Moreover, the word slave was used in this context so that, due to his celestial travels, people don't end up regarding Rasûlullâh ﷺ as a deity of some sort as the Christians ended up doing.

Imâm Râzî رحمه الله عليه narrates from his father who says: "I heard Abul-Qâsim Sulaymân Anṣârî saying: 'On the night of *M'irâj*, Allâh Ta'âlâ asked Rasûlullâh ﷺ: 'What title or

attribute do you cherish the most?’ Rasûlullâh ﷺ replied: ‘The attribute of *‘Abdiyyat* (slavehood), to be Your slave is most dear to me. This is why when this Sûrah of *M’irâj* was revealed, it was revealed with the attribute of *Abdiyyat*.

3. Although the word *Isrâ* in the Qurân refers to travel at night but Allâh Ta‘âlâ explicitly mentions the word “*Laylan*” (at night) with it so that this word *Laylan* due to it being an indefinite noun may denote diminution or division. In other words, with His absolute power, Allâh Ta‘âlâ made Rasûlullâh ﷺ travel the earth and heavens in a very small portion of the night. And the time of the night was singled out because the night is generally a time of solitude and isolation. Calling him at this time is additional evidence of his proximity and distinctiveness before Allâh Ta‘âlâ. This is also one of the reasons *Tahajjud* and optional Ṣalâh of the night is awarded such remarkable virtue in the Qurân and Hadîth. For instance the Qurân says: “O you swathed in garments! Stand (for prayer) all night except a little.” “And from the night, offer Ṣalâh with it (the Qurân) as an additional prayer for you.” “Verily, the rising by night is very difficult and most appropriate for (understanding) the word (of Allâh Ta‘âlâ).” “They would sleep but little at night and in (the hours before) dawn they would be begging forgiveness (from Allâh Ta‘âlâ).” “And those who pass the night before their Lord in prostration and upright.”

Furthermore, Rasûlullâh ﷺ's title in the Qurân is *Sirâje-Munîr* – a glowing lantern. And the night is the most appropriate time for a glowing lantern.

Arabic Couplet: I said: “O my Master! Why do you prefer the night over the radiance of the day?”

He replied: “I am unable to alter my custom. After all, it is the custom of the fourteenth moon to shine at night.”

4. Perhaps the wisdom in taking Rasûlullâh ﷺ from Musjidul-Harâm to Musjidul-Aqsâ is that the spiritual refulgence of both the Qiblahs and the virtues of the Ambiyâ of the Banî Isrâîl may gather within Rasûlullâh ﷺ himself. Or perhaps it was an indication that soon the Qiblah of the Banî Isrâîl is to be entrusted to the control of the Banî Ismâîl and the Ummah of Rasûlullâh ﷺ will be the bearers of the spiritual gains of both the Qiblahs; the K'abah as well as the Musjidul-Aqsâ. And Rasûlullâh ﷺ's leading the Ambiyâ and angels in Salâh was a tangible example of his leadership over the other Ambiyâ عليهم السلام. This physical demonstration of *Imâmat* was executed so that the close servants of Allâh Ta'âlâ may witness with their very own eyes the true leadership of Rasûlullâh ﷺ over everyone else.

Note: All the Ambiyâ عليهم السلام and the angels performed their Salâh behind Rasûlullâh ﷺ. Evidently they all remained silent and listened attentively to Rasûlullâh ﷺ's *Qirât*. The recitation of anyone else behind him is not established. And it

is also the right of the Holy Qurân that it is listened to attentively. As Allâh Ta‘âlâ declares in the Qurân: “And when the Qurân is being recited, listen to it attentively and remain silent, so that you may be showered with compassion.”

In this verse, the persons who remain silent (whilst the Qurân is being recited) are assured compassion. This assurance is not extended to those who recite the *Qirât* behind the Imâm. This is why Imâm Abû Hanîfah رحمه الله عليه is not in favour of a *Muqtadî* (follower) reciting the *Qirât* behind the Imâm.

5. Seemingly, the Salâh Rasûlullâh ﷺ performed in Musjidul-Aqsâ was an optional (*Nafl*) Salâh. Some are of the opinion that it was Fard Salâh that was prescribed before the *M‘irâj*. And Allâh Ta‘âlâ knows best. [Zarqânî volume 6 page 54]

The most authentic view is that it was Nafl Salâh and not Fard Salâh because it is undeniably established on the basis of authentic narrations that Rasûlullâh ﷺ’s journey to the heavens occurred between the Salâhs of ‘Ishâ and Fajr. Rasûlullâh ﷺ had already offered his ‘Ishâ Salâh and was lying down on his bed when Jibrâil appeared with the *Burâq* before him. He returned to Makkah Mukarramah from the heavens before the Fajr Salâh. He performed his Fajr in Makkah Mukarramah. [Fathul-Bârî volume 7 page 151 under the chapter on *Isrâ*] On the basis of this narration it is quite evident that the Salâh in which Rasûlullâh ﷺ led the angels and the Ambiyâ, was not Fard Salâh but Nafl Salâh. and Allâh Ta‘âlâ knows best.

6. That Jibraîl descended into Rasûlullâh ﷺ's house by splitting the roof open is an indication that Rasûlullâh ﷺ's chest would also be splayed open in a similar manner and subsequently stitched up.
7. Although faith (Îmân) and wisdom are intangible and impalpable things as far as this world is concerned but in terms of the hereafter, they are transformed into tangible objects. For instance, it appears in the Hadîth that on the day of judgement, Sûrah Baqarah and Sûrah Âl-‘Imrân will be transformed into twin clouds that would provide shade for their readers. Similarly, another Hadîth states that death will be brought into a tangible form of a sheep and so forth. For further details refer to Zarqânî volume 6 pages 28-30.
8. The wisdom and rationale behind the splaying of the chest of Rasûlullâh ﷺ as mentioned at the beginning of this book. The reader may refer to it there.
9. The fact that Rasûlullâh ﷺ met a few selected Ambiyâ عليهم السلام in the heavens was an indication to the peculiar circumstances of these personalities that would also affect Rasûlullâh ﷺ from time to time. The interpreters of dreams say that if a person sees a certain prophet in a dream, the conditions that affected that prophet would also affect this person as well. In the first heaven Rasûlullâh ﷺ came across Hadrat Âdam عليه السلام. Since Hadrat Âdam عليه السلام was the first prophet as well as the first man, Rasûlullâh ﷺ was made to encounter him first. And this meeting between them

was symbolic of *Hijrah*. Just as Hadrat Âdam عليه السلام migrated from Jannah to this earth because of his enemy, similarly Rasûlullâh ﷺ would migrate from Makkah to Madînah and like Hadrat Âdam عليه السلام, Rasûlullâh ﷺ would find it rather arduous to bid farewell to his cherished homeland.

On the second heaven, he met Hadrat ‘Îsâ عليه السلام and Hadrat Yahyâ عليه السلام.

It appears in the Hadîth: “From all the Ambiyâ عليهم السلام, I am closest to ‘Îsâ bin Maryam; there is no prophet between him and me.”

Furthermore, towards the latter times, Hadrat ‘Îsâ عليه السلام will descend from the skies to tackle *Dajjâl*. Within Ummate-Muhammadiyah he will implement the Sharî‘ah of Muḥammad Rasûlullâh ﷺ as a revivalist. On the day of judgement, Hadrat ‘Îsâ عليه السلام will appear before Rasûlullâh ﷺ with the entire creation, from beginning to end, before Rasûlullâh ﷺ and he will request Rasûlullâh ﷺ to initiate the process of intercession before Allâh Ta‘âlâ. For this reason, Rasûlullâh ﷺ was made to meet Hadrat ‘Îsâ عليه السلام. Hadrat Yahyâ عليه السلام accompanying Hadrat ‘Îsâ عليه السلام on this occasion was merely due to their close family relationship. Both of them were maternal cousins. (Their mothers were sisters.) This meeting denoted the relentless harassment and hostile badgering of the Jews. The Jews would leave no stone unturned in frustrating him and they would hatch a range of plans to assassinate him. However, just as Allâh Ta‘âlâ protected Hadrat ‘Îsâ عليه السلام from their nefarious schemes,

similarly Allâh Ta‘âlâ will protect Rasûlullâh ﷺ also from their evils.

On the third heaven he met Hadrat Yûsuf عليه السلام. This meeting implied that like Yûsuf عليه السلام, Rasûlullâh ﷺ will also suffer at the hands of his brothers but he will ultimately prevail over them and forgive them their wrongs. On the day of the conquest of Makkah, Rasûlullâh ﷺ addressed the Quraysh in the same manner as Yûsuf عليه السلام addressed his brothers when he said: “Today there is no blame upon you. May Allâh forgive you. He is the most affectionate of all the merciful. Go on! You are free.” [Bukhârî]

Furthermore, when the Ummah of Rasûlullâh ﷺ will enter Jannah, they will all be as handsome as Hadrat Yûsuf عليه السلام.

Rasûlullâh ﷺ’s meeting with Hadrat Idrîs عليه السلام signified that Rasûlullâh ﷺ will despatch letters of invitation to Islâm to the rulers of the world because Hadrat Idrîs عليه السلام was the pioneer of letter writing. Also, in regards to Hadrat Idrîs عليه السلام, Allâh Ta‘âlâ declares: “And We raised him up to an elevated rank.” Meeting him was an indication that Allâh Ta‘âlâ will bestow Rasûlullâh ﷺ also with an elevated rank and majestic position. As a consequence, even the emperor of Rome was left awestruck when he received the epistle of Rasûlullâh ﷺ. As mentioned in Sahîh Bukhârî, when Abû Sufyân رضي الله عنه left the emperor’s court, in amazement he

remarked: “The affair of the son of Abû Kabshah¹⁵⁸ has developed into something so enormous that even the king of the children of Aṣfar¹⁵⁹ is alarmed by him.”

His meeting with Hadrat Hârûn عليه السلام was an indication that just as Sâmirî and the heifer-worshippers utterly defied Hadrat Hârûn عليه السلام and they were subsequently executed due to this apostasy, in the same way, on the day of Badr, seventy Qurayshî leaders were slain and another seventy taken as prisoners. Also, some members of the ‘Uraynah tribe were executed due to their apostasy.

Rasûlullâh ﷺ’s meeting with Hadrat Mûsâ عليه السلام implied that just as Hadrat Mûsâ عليه السلام waged *Jihad* against the Jabârîn in Syria and Allâh Ta‘âlâ granted him victory over them, similarly, Rasûlullâh ﷺ will enter the regions of Syria to wage *Jihâd*. Rasûlullâh ﷺ went towards Syria for the expedition to Tabûk¹⁶⁰. There the leader of Dawmatul-Jundul

¹⁵⁸ A reference to Rasûlullâh ﷺ. Abû Kabshah was a man from the Khuzâ‘ah tribe who opposed the Quraysh in their idolatry, or Abû Kabshah was the appellation of Rasûlullâh ﷺ’s maternal grandfather, or it could also be a reference to the appellation of Halîmah S‘adiyyah’s husband, Rasûlullâh ﷺ’s foster father. [Extracted from the footnotes of Bukhârî volume 1 page 5 (Tr.)]

¹⁵⁹ ‘The children of Aṣfar’ is a reference to the Romans. They are attributed to Aṣfar bin Rûm bin ‘Ays bin Ishâq bin Ibrâhîm عليه السلام. [Ibid]

¹⁶⁰ A military town in the northern-most region of Saudi Arabia bordering Jordan.

begged Rasûlullâh ﷺ for a truce on a promise of paying *Jizyah* (security tax levied on non-Muslims living under Muslim rule). Rasûlullâh ﷺ consented to the truce.

And just as Syria was conquered after Hadrat Mûsâ at the hands of his successor Hadrat Yûsh‘a عليه السلام, similarly, after the demise of Rasûlullâh ﷺ, Syria fell into Muslims hands during the Caliphate of Hadrat ‘Umar رضي الله عنه.

On the seventh heaven, Rasûlullâh ﷺ met Hadrat Ibrâhîm عليه السلام. He saw him sitting with his back leaning on the *Baitul-M‘amûr*. The *Baitul-M‘amûr* is actually a Musjid on the seventh heaven directly parallel to the K‘abah. Seventy thousand angels make Tawâf of this structure every day (and they don’t ever get a second chance to do so). Since Ibrâhîm عليه السلام is the builder of the K‘abah, he was honoured with this distinction. This final meeting portended Hajjatul-Wad‘â (the farewell Hajj). It implied that Rasûlullâh ﷺ would perform Hajj before his demise from this world. According to the interpreters of dreams, a vision of Hadrat Ibrâhîm عليه السلام in one’s dream is a glad tiding of an imminent Hajj.

These philosophical notes and subtleties were extracted from Fathul-Bârî volume 7 page 162, Rawḍul-Anf volume 1 page 250, Zarqânî Sharah Mawâhib volume 6 pages 67-72. Academics and scholars may refer to the primary sources.

Ibn Munîr says: “Up to this point, seven *M‘irâjs* (ascensions) took place. The eighth ascension was up to *Sidratul-Muntahâ*. This ascension was symbolic of the forthcoming conquest of Makkah that occurred in the eighth year of *Hijrah*. The ninth ascension took place from *Sidratul-Muntahâ* to *Sarîful-Aqlâm*

(the site of the scratching of the pens). This ascension was a sign of the expedition of Tabûk that occurred in the ninth year of *Hijrah*. And the tenth ascension was the ascension on the silken seat towards the location of the utmost divine proximity to Allâh Ta‘âlâ where Rasûlullâh ﷺ heard the words of Allâh Ta‘âlâ. Since Rasûlullâh ﷺ acquired *Baqâ* (spiritual immortality) in this tenth ascension, this was an indication that in the tenth year of *Hijrah* Rasûlullâh ﷺ would leave this world for the *Liqâ* (reunion) with Allâh Ta‘âlâ. He would depart this transient world to meet his *Rafîqe-A‘lâ* (the greatest of companions).” [Extracted from the Risâlah of Hâfîz Suyûtî under the chapter dealing with M‘irâj]

10. It appears in the Ahâdîth that Allâh Ta‘âlâ declared the blessed bodies of the Ambiyâ عليهم السلام prohibited upon the earth. The earth is unable to consume their bodies. So the actual resting-place for their sacred bodies is their graves. As for Rasûlullâh ﷺ witnessing them at Musjidul-Aqsâ and the heavens, either he met their blessed souls or it could also mean that he met them with their physical bodies. Perhaps, in reverence to Rasûlullâh ﷺ, they were invited to Musjidul-Aqsâ and to their heavens in their physical forms. This is not difficult for Allâh Ta‘âlâ.

Some ‘Ulamâ are of the opinion that their physical bodies remained in their respective graves. Allâh Ta‘âlâ embodied their souls in an incarnated form of their bodies for this meeting with Rasûlullâh ﷺ. However, his meeting with

Hadrat ‘Îsâ عليه السلام was in his original physical body because he was raised alive to the heavens. In the same manner, he saw Idrîs عليه السلام because he too was raised alive to the heavens. [Fathul-Bârî volume 7 page 162, Zarqânî volume 6 pages 72-73]

11. On the same night, fifty Salâhs were prescribed for this Ummah. Docilely saying, “I hear and I comply”, Rasûlullâh ﷺ returned. On his return, he met Hadrat Ibrâhîm عليه السلام who did not make any comment but when he passed Hadrat Mûsâ عليه السلام, he counselled him to ask for a reduction in the number of Salâhs. The reason for this is that the status of *Khullah* (the close friendship enjoyed by Ibrâhîm عليه السلام with Allâh Ta‘âlâ) is a status of submission and compliance. In other words, it is a status of *Niyâz* (humility and submissiveness) whilst the status of *Taklîm* (lit. to speak. A status enjoyed by Hadrat Mûsâ عليه السلام when Allâh Ta‘âlâ engaged him in direct conversation) is a status of *Nâz* (tolerable pride). This is why Hadrat Khalîl Ibrâhîm عليه السلام chose to remain silent whilst Hadrat Kalîmullâh counselled him to seek a reduction of Salâhs from Allâh Ta‘âlâ. *Khâlîl* remained silent whilst *Kalîm* spoke.
12. Owing to Hadrat Mûsâ عليه السلام’s counsel, Rasûlullâh ﷺ continued requesting Allâh Ta‘âlâ for a reduction in the number of Salâhs. Ultimately, when just five Salâhs remained, Rasûlullâh ﷺ said: “Now I am ashamed to request any further reduction.” The reason for this

shame is that in the preceding nine times of reduction, Rasûlullâh ﷺ noticed that each time five Salâhs are being reduced. This reduction recurred until just five Salâhs were left. Now, if Rasûlullâh ﷺ had to request further reduction, his request would imply that even these five be entirely eliminated and that no Fard whatsoever be left remaining that could be executed. This is why Rasûlullâh ﷺ was ashamed and refused to return to Allâh Ta'âlâ for a further reduction.

13. Before his ascension to the heavens, Rasûlullâh ﷺ's chest was splayed open. His chest was then washed with Zam-Zam water, imbued with Îmân and wisdom and thereafter sewn up. This elaborate and extraordinary form of purification was implemented to prepare Rasûlullâh ﷺ to bear the imminent compulsion of the greatest of 'Ibâdats (i.e. Salâh).
14. During his sojourn to the heavens, Rasûlullâh ﷺ found the divine angels engaged in various positions of worship. Some of them he found with their hands clasped together in the *Qiyâm* position. Some of them were in perpetual *Ruk'û* without raising their heads up. Some of them were in eternal *Sajdah* whilst others were in perpetual *Qu'ûd* position. Allâh Ta'âlâ drew all these positions into one Rak'at for this Ummah so that the 'Ibâdah of this Ummah is a consolidation of all the various positions of Ibâdat of the angels.

Furthermore, the Holy Qurân reveals that everything sings the praise and glory of Allâh Ta'âlâ. As Allâh Ta'âlâ says: "And

there is nothing but it glorifies Him (Allâh Ta‘âlâ) with His praise but you do not understand their glorification (*Tasbîh*). [Sûrah Isrâ verse 44]

Every single thing in this universe is engaged in the *Tasbîh* (glorification) of Allâh Ta‘âlâ. Not a moment passes without them being engaged in his *Tasbîh*. Obviously, this *Tasbîh* of the universe wouldn't be all of the same nature. They are bound to differ in their methods of *Tasbîh*. The *Tasbîh* of the trees and plants is in the state of *Qiyâm* (standing posture). The *Tasbîh* of the animals is in the state of *Ruk‘û* and the *Tasbîh* of the insects is in perpetual *Sujûd*. Their heads are always bowed to the earth in submission. And the *Tasbîh* of stones and other inanimate objects is the position of *Qu‘ûd*. In our *Salâh*, Allâh Ta‘âlâ has assembled all the various types of *Tasbîh* and *Tahmîd*.

Furthermore, man is created from the four basic elements. This is why his ‘Ibâdat also constitutes four basic postures of *Qiyâm*, *Qu‘ûd*, *Ruk‘û* and *Sujûd*. And since there are five sources that initiate the *ghaflat* (negligence) of Allâh Ta‘âlâ – i.e. the five senses – the five *Salâh* have been prescribed for every single day of the year.

15. The ‘Ulamâ hold conflicting opinions as to whether Rasûlullâh ﷺ was blessed with beholding the being of Allâh Ta‘âlâ or not on the night of *M‘irâj*. Furthermore, if he beheld Allâh Ta‘âlâ, was this perception with the eye or the heart? Did he catch sight of Allâh Ta‘âlâ with the eyes of his head or the eyes of his heart? Bear in mind that seeing with the eyes of the heart is different to

knowing about it. Most Sahâbah رضي الله عنهم and Tâbi'în are of the opinion that Rasûlullâh ﷺ caught sight of Allâh Ta'âlâ with the eyes of his head. According to the research scholars, this opinion is the most preferred and most authentic opinion because it is explicitly mentioned in the Ahâdîth that when Rasûlullâh ﷺ was asked whether he saw Allâh Ta'âlâ on the night of *M'irâj*, he replied: “Yes, I saw my Lord on the night of *M'irâj*.”

Imâm Ahmad extracts a Hadîth based on an authentic *Sanad* on the authority of Ibn 'Abbâs رضي الله عنه that Rasûlullâh ﷺ said: “I saw my Lord, the greatest.” [Al-Khaṣā'isul-Kubrâ volume 1 page 161]

Imâm Tabrânî in his *Sunnah* and Hakîm Tirmizî narrate on the authority of Anas رضي الله عنه that Rasûlullâh ﷺ said: “I witnessed the *Nûre-A'zam* (the greatest spiritual radiance) then Allâh Ta'âlâ revealed to me whatever He wanted to reveal to me.” In other words, he conversed with me directly without an intermediary. [Tafsîr Durre Manthûr volume 6 page 123]

It appears from a *Marf'û* narration¹⁶¹ of Ibn 'Abbâs رضي الله عنه that on the night of *M'irâj*, Rasûlullâh ﷺ beheld

¹⁶¹ The actual narration is: Ibn Jarîr narrates from Ibn 'Abbâs رضي الله عنه that Rasûlullâh ﷺ said: “I saw my Lord, the greatest, in the most magnificent appearance....” Towards the end of the narration, Rasûlullâh ﷺ says: “The heart did not lie in what he (Muḥammad Rasûlullâh ﷺ) witnessed. So Allâh

Allâh Ta‘âlâ with his physical vision as well as the vision of the heart. With the aid of his absolute power, Allâh Ta‘âlâ fused Rasûlullâh ﷺ’s *Nûr* (light) of his physical vision and the *Nûr* of his insight in such a manner that Rasûlullâh ﷺ was able to behold Allâh Ta‘âlâ with both his eyes and his heart. There was no difference in the vision of his eye and the vision of his heart.

Persian Poem: “Rasûlullâh ﷺ heard the eternal speech without transcription.

And he beheld Allâh Ta‘âlâ without any direction,

Such beholding that is ultimately dumbfounding.

His (Rasûlullâh ﷺ’s) heart was in his eyes and his eyes in his heart.

Without any secondary medium he heard the divine word.

The Being whose meeting ought to be witnessed, he (Rasûlullâh ﷺ) beheld Him.

He (Rasûlullâh ﷺ) beheld Allâh Ta‘âlâ in such a manner that there was neither direction nor comprehension.

Don’t ask how he beheld Him.

The manner in which he beheld Allâh Ta‘âlâ was neither like this nor like that.

Ta‘âlâ beamed the light of my eyes into my heart. So I was able to witness Him with my heart (as well).” [Durre-Manthûr volume 6 page 124]

Restrain your tongue about the manner and the method.

He heard this divine sound but without any sound.

Meanings in meanings and mystery shrouded in further mystery.”

Hâfiz Taurbushtî Al-Mu‘tamadinî writes in Al-Mu‘taqid: “Beholding Allâh Ta‘âlâ with the heart does not refer to mere knowledge or recognition because Rasûlullâh ﷺ had already acquired this previously. Here, beholding with the heart refers to Allâh Ta‘âlâ inserting the ability to see with the heart just as he was able to see with the eyes of the head. Alternatively, it could mean that the heart, with the assistance of the eyes and the eyes, with the alliance of the heart was honoured with this majestic view together. During this viewing, the heart was with the eyes and the eyes were with the heart. They were not isolated from each other.” And Allâh Ta‘âlâ knows best.

Response to the objections of the heretics

The objections of the heretics and disbelievers posed against the physical ascension of Rasûlullâh ﷺ to the heavens can be summed up as follows: the philosophers of yore believed that the heavenly bodies can never be penetrated as it is impossible for these bodies to be subject to splitting or restoration whilst modern philosophers maintain that heavenly bodies do not even exist. Hence, if the very existence of the skies cannot be established, how can the physical ascension of Rasûlullâh ﷺ

ever be established? Furthermore, ancient as well as modern philosophers unanimously agree that just above the surface of the earth is an atmosphere of extreme cold whilst according to the modern philosophers there is another atmosphere of intense heat and it is virtually impossible for an elementary body to safely penetrate these two atmospheric extremities. Therefore, this physical ascension is also impossible. Some assert that it is rationally inconceivable for a cumbersome body of this nature to travel through such altitudes at such supersonic speeds.

Response:

These objections are based on mere suspicion and implausibility. Logically none of these phenomena are impossible. *Hâtû Burhânakum in Kuntm Sâdiqîn* – present your proof if you are truthful. He who claims that these things are inconceivable should furnish evidence in corroboration of his claim.

1. All the prophets and all the divine manuscripts are unanimous over the advent of *Qiyâmah* (day of judgement) when the sky will be torn asunder into many pieces. As the Holy Qurân says: “When the sky will be split asunder.” and “When the sky is cleft asunder.” Etc. And it is impossible for all the prophets to unanimously agree on impossibility. As for the ancient philosophers who claim and attempt to prove that the sky and other heavenly bodies cannot be subject to splitting or restoration, the scholars have offered sufficient and efficacious responses to their claims.

2. As for the modern philosophers not admitting to the existence of the heavenly bodies, this is no proof of their non-existence. All intellectuals agree on the principle that the invisibility of something or the failure to prove the existence of something does not necessarily mean that the thing does not exist otherwise we will be forced to refute the existence of thousands of things in the sky and earth that are hidden from our view, knowledge and intellect. Furthermore, the intellectuals have also agreed to the principle that the ignorance or the lack of knowledge of something cannot be evidence for something else.
3. Nowadays, a host of novel devices are invented that protect the human body from the effects of intense heat or bitter cold. And the divine capabilities of Allâh Ta‘âlâ are, after all, far superior (than manmade devices). “What relationship can there be between this hollow mortal creation and the omnipotence of the Lord of the universe?” In the royal gardens there are a certain variety of trees beneath which fires are lit. The trees thrive on the heat of the fire. If the heat of the fire is reduced, the tree tends to dehydrate and dry out. Also, in the ocean there is a type of insect (creature) that is born in fire. It neither dies nor burns in fire. In fact, fire is a source of life for this creature and its separation from the heat of the fire spells its doom.
4. Furthermore, gigantic aircraft weighing scores of tons and flying thousands of miles in a few hours is visible

to the world. So why are they so bewildered when it comes to the flying of just one man?

5. Today we have such high-speed elevators that by pressing an electronic button, we are whisked away to the hundredth floor of a skyscraper in a matter of a minute (or less). So is Allâh Ta‘âlâ helpless in creating a *Mi‘râj* (stairs or elevator) that can convey His special servant from the earth to the heavens in just a minute?
6. Contemporary discoverers say that the discoveries of philosophy and science of the past are extremely limited and the anticipated discoveries of the future are sure to outweigh them thousands of times. In fact, they have revealed that they will soon reach the planets and other celestial bodies.¹⁶²

It is with grave anguish we say that our ‘sophisticated’ brothers who are bewitched by western sciences tend to receive and deliver such news (related to scientific discoveries) with great relish and joy but when they listen to the facts about the *Mi‘râj* of Nabî ﷺ (may my parents be sacrificed for him), a host of reservations and doubts suddenly crop up before them. They enthusiastically entertain the *Wahî* (revelations) of Europe (Western world) but pick holes in the *Wahî* (divine revelation) of Allâh Ta‘âlâ.

¹⁶² This statement to be read in the context of space travel as it was sixty years ago.

7. The celestial journey of Hadrat Îliyâ عليه السلام with his physical body according to the Jews, and according to the Christians, the journey of Hadrat ‘Îsâ عليه السلام to the heavens and his anticipated descent towards the end of time is widely acknowledged. Similarly, the voyage of Rasûlullâh ﷺ with this very physical body and his return is established from the Holy Qurân, Hadîth, consensus of the Ṣaḥâbah رضي الله عنهم and the Tâbi‘în. If it was rationally impossible to travel to the skies, the Ṣaḥâbah and Tâbi‘în would never have unanimously agreed over it.

Invitation to Islâm during the days of Hajj

When Rasûlullâh ﷺ realised that the Quraysh are obdurately clinging onto their aggression, he would himself go the camping-grounds of the pilgrims who would converge upon Makkah during the days of Hajj and there he would invite them towards Islâm. He would advise them to support the true religion. He would bid the people towards *Tauḥîd*, truth and sincerity. However, his uncle Abû Lahab, whose actual name was ‘Abdul-‘Uzzâ bin ‘Abdul-Muttalib would cast aside all his other duties and trailing behind Rasûlullâh ﷺ, he would proclaim: “People! This man wants you to abandon Lât and ‘Uzzâ. He is tempting you towards *Bid‘ah* (innovation) and misguidance. Don’t ever adhere to what he says.

Nonetheless, Rasûlullâh ﷺ presented Islâm to a number of tribes inviting them to support and aid Islâm. Some of them responded encouragingly whilst others reacted abrasively and callously. Some of them pledged their support on condition they are appointed vicegerents upon his victory. Rasûlullâh ﷺ replied: “That is not in my control. Allâh Ta‘âlâ appoints whomsoever He wishes.” They retorted: “This is quite strange; we should fight side by side with you sacrificing our lives in support of this cause, sticking out our necks, making our chests a target of the arrows of the Arabs and when you are triumphant somebody else is appointed your deputy!” [Sîrat Ibn Hishâm volume 1 page 148]

During this time, Rasûlullâh ﷺ also visited the tribe of Banû Zuhâl bin Shaybân. Abû Bakr رضي الله عنه and ‘Alî رضي الله عنه also accompanied him on this venture. Mafrûq bin ‘Amr and Hânî bin Qabîṣah were chieftains of this tribe. Abû Bakr رضي الله عنه addressed Mafrûq saying: “Haven’t you heard about the prophethood of Rasûlullâh ﷺ? Here, this is the Prophet of Allâh Ta‘âlâ with me.” Mafrûq replied: “Well, I have heard about him.” Addressing Rasûlullâh ﷺ, he asked: “O Qurayhsî brother! What are you inviting people to?” Stepping ahead, Rasûlullâh ﷺ answered: “Believe in Allâh alone without ascribing any partners unto Him and accept me as His Prophet and lend your support to His religion. The Quraysh declined to accept the commandment of Allâh. They have falsified His Prophet and in their stupor of falsehood they have become independent of the truth. And Allâh Ta‘âlâ is the most independent.” In other words, this independent being of Allâh Ta‘âlâ is absolutely not in need of you embracing Dîn. He

really does not require your support and aid. Yes, if you are concerned about your personal success, embrace the truth and accept the divine guidance and repent from falsehood and deviation.

“Then what do you invite to?” asked Mafrûq. Rasûlullâh ﷺ recited the following verses in response:

“Say (O Muḥammad! Come! I will recite what your Lord has made forbidden over you; that you do not ascribe any partner unto him, favourable relationship with the parents, and that you do not kill your children out (of fear) of poverty – we sustain you as well as them – and do not come close to evils – whether they are exposed or veiled – and do not kill the being whom Allâh has forbidden but for a just cause. This is what He has commanded you to do so that you may understand.” [Al-An‘âm verse 151]

To the recitation of these verses, Mafrûq replied: “By Allâh! This is indisputably not the word of an earthly being.”

He further requested: “O Qurayshî brother! What do you summon people to?” Rasûlullâh ﷺ responded by reciting the following verses:

“Verily Allâh ordains justice, *Iḥsân* (performance of good) and giving to the relatives and He prohibits evils, repulsive deeds and injustice. He advises you so that you may take heed.” [Sûrah Al-Naḥl verse 90]

With good grace, Mafrûq responded: “By Allâh! You have invited towards excellent character and outstanding actions but the problem is that I am a bit reluctant to conclude an accord

with you without consulting my people. I feel it inappropriate to take such steps in their absence. I am uncertain about whether they will sanction this accord or not. Furthermore, we fall within the royal administrative control of Chosroe. We had assured him that we would not appoint any leader without consulting with him first. And I am convinced that if we were to enter into any accord with you, Chosroe would certainly treat this as an affront to his authority.”

Delightfully approving of his frankness and truthfulness, Rasûlullâh ﷺ said: “Allâh Himself is the protector and assistant of His Dîn. Those who support the Dîn of Allâh, soon Allâh Ta‘âlâ will make them the heirs of the riches and lands of Chosroe.”¹⁶³

Thereafter Rasûlullâh ﷺ, grasping Abû Bakr رضي الله عنه’s hand, rose from this meeting and proceeded to meet the tribes of Aws and Khazraj of Madînah. (Details of this meeting are coming up soon, Inshâ Allâh.) These tribes enthusiastically embraced Islâm and pledged their unstinting support for the cause of Islâm. [Rawḍul-Anf volume 1 page 464, Albidâyah wan-Nihâyah volume 3 page 143]

Hâfîz ‘Asqalâni says: “This Hadîth is extracted by Hâkim, Abû Nu‘aim and Bayhaqî with a satisfactory *Isnâd* on the authority of Ibns ‘Abbâs رضي الله عنه who says: “‘Alî bin Abî Tâlib narrated to me” [Fathul-Bârî volume 7 page 171 under the

¹⁶³ This was quite evident to the world when in a few years Allâh Ta‘âlâ made the Şahâbah رضي الله عنهم dominate the thrones of Caesar and Chosroe.

chapter dealing with the Anṣârî delegations to Rasûlullâh ﷺ in Makkah and the pledge of ‘Aqabah.]

Note: Hâfiz Abû Nu‘aim Isbahânî says: “Whether Mafrûq embraced Islâm or not, I have no idea whatsoever.” [Asadul-Ghâbah volume 4 page 409]

Islâm of Iyâs bin Mu‘âz \

In the same year, Abul-Haysar Anas bin Râf‘i came to Makkah with a few of his friends in search of an ally amongst the Quraysh against the Khazraj tribe. Amongst these youth was a man by the name of Iyâs bin Mu‘âz. When Rasûlullâh ﷺ heard of their arrival, he went up to them and said: “I will present before you something better than what you have come for.” Abul-Haysar and his friends enquired: “What is that?” Rasûlullâh ﷺ replied: “I am the messenger of Allâh. Allâh Ta‘âlâ has commissioned me to summon His servants towards him and to worship Him without ascribing any partner unto Him. And Allâh Ta‘âlâ has also revealed a book upon me.” Rasûlullâh ﷺ then recited a few verse of the Holy Qurân and presented them with Islâm.

Iyâs bin Mu‘âz said: “People! This far outweighs what you have come for.”

Flinging a few pebbles on Iyâs’s face, Abul-Haysar retorted: “We haven’t come here for this.” This silenced Iyâs. Thereafter Rasûlullâh ﷺ rose from the meeting and this group returned to Madînah Munawwarah.

Not even a few days later, Iyâs passed away. As he was breathing his last, words like *Lâ Ilâha Illallâh*, *Allâhu Akbar*, *Subhânallâh* and *Alhamdulillâh* were spilling over from his tongue. All those who were in attendance heard these words and this left no doubt in their minds that he passed away as a Muslim. [Al-Bidâyah Wan-Nihâyah volume 3 page 148, Al-Isâbah volume 1 page 91]

Hâfiz Haythamî says that Ahmad and Tabrâni narrated this report with a reliable chain of narrators. [Majma‘uz-Zawâid volume 6 page 360]

The inception of Islâm in Madînah Munawwarah – year 11

Most of the citizens of Madînah were made up of the Aws and Khazraj tribes who were polytheists and idolaters. Living amongst them were Jews as well who were regarded as people of the book. Since the Jews were in the minority in Madînah, whenever they had a conflict with the Aws or Khazraj, the Jews would say: “Very soon the final messenger is going to be commissioned to this earth. We will follow him. And joining our forces with him, we will destroy you like people of ‘Âd and Iram.”

During the days of Hajj a few pilgrims of the Khazraj tribe arrived in Makkah. This was the eleventh year of prophethood. Rasûlullâh ﷺ appeared before them inviting them towards Islâm. He also recited to them a few verses of the Holy Qurân. The moment these people laid eyes on him they recognised and

addressing one another they exclaimed: “By Allâh! This is the very same Prophet whom the Jews longingly talk about. Take heed! Let not the Jews beat you to this good fortune and virtue.”

In this very meeting, this group embraced Islâm before rising from their seats. They then said: “O Prophet of Allâh! We have embraced Islâm and we believe in you. The Jews and we are always at odds with one another. If you permit, may we return and invite them to this religion of Islâm as well? If they embrace Islâm and both of us live in harmony, nobody will be more dear to us than you.” (Rasûlullâh ﷺ permitted them to invite them to Islâm.)

These six fortunate men of the Khazraj tribe were:

1. As‘ad bin Zurârah رضي الله عنه
2. ‘Awf bin Al-Hârith رضي الله عنه
3. Râf‘i bin Mâlik رضي الله عنه
4. Quṭbah bin ‘Âmir رضي الله عنه
5. Uqbah bin ‘Âmir رضي الله عنه
6. Jâbir bin ‘Abdullâh bin Rabâb رضي الله عنه.¹⁶⁴

¹⁶⁴ This is other than the famous Saḥâbî who is popularly known as just Jâbir. He is Jâbir bin ‘Abdullâh bin Harâm رضي الله عنه. [Zarqânî volume 1 page 311]

Some ‘Ulamâ of *Siyar* (prophetic history) cite the name of ‘Ubâdah bin Sâmit instead of Jâbir bin ‘Abdullâh. [Ibn Hishâm volume 1 page 150]

For further reference see Fathul-Bârî under the chapter ‘The delegations of the Anṣâr to Rasûlullâh ﷺ in Makkah and the pledge of ‘Aqabah’. [Al-Bidâyah Wan-Nihâyah volume 3 page 148]

These six personalities took their leave from Rasûlullâh ﷺ and returned to Madînah. Whomsoever they met they couldn’t help but mention Rasûlullâh ﷺ. As a result, in Madînah, not a house nor meeting was devoid of the mention of Rasûlullâh ﷺ.

The first pledge of the Anṣâr – year 12

In the following year, which was the twelfth year of prophethood, twelve people came to Makkah to meet with Rasûlullâh ﷺ. Five of them were from the first six people whilst another seven joined them. These twelve people are:

1. As‘ad bin Zurârah رضي الله عنه
2. ‘Awf bin Hârith رضي الله عنه
3. Râf‘i bin Mâlik رضي الله عنه
4. Qutbah bin ‘Âmir رضي الله عنه
5. ‘Uqbah bin ‘Âmir رضي الله عنه
6. Mu‘âz bin Hârith رضي الله عنه (brother of ‘Awf bin Hârith رضي الله عنه)

7. Zakwân bin ‘Abduqays رضي الله عنه
8. ‘Ubâdah bin Sâmit رضي الله عنه
9. Yazîd bin Th‘alabah رضي الله عنه
10. ‘Abbâs bin ‘Ubâdah bin Nadlâh رضي الله عنه
11. Abul-Haytham Mâlik bin Tayhân رضي الله عنه
12. ‘Uwaym bin Sâ‘idah رضي الله عنه

On this occasion, Jâbir bin ‘Abdullâh bin Rabâb رضي الله عنه was not present (although he was present on the first occasion as mentioned above).

These twelve personalities presented themselves before Rasûlullâh ﷺ and at night in Minâ they pledged their allegiance at the hands of Rasûlullâh ﷺ just near a place called ‘Aqabah. (Hence the name of this allegiance, *Bay‘atul-‘Aqabah*.)

They pledged their allegiance not to ascribe partners unto Allâh, to abstain from theft, fornication, infanticide, false accusation and slander. This was the foremost allegiance of the Anṣâr, which is referred to as *Bay‘atul-‘Aqabah Al-Ûlâ* (the first allegiance at ‘Aqabah).

As this group was returning to Madînah Munawwarah after pledging their allegiance, Rasûlullâh ﷺ despatched ‘Abdullâh

¹⁶⁵ Zakwân stayed on in Makkah after the pledge of allegiance. He then emigrated to Madînah Munawwarah. This is why Zakwân is referred to as a Muhâjhir as well as an Anṣârî. [Zarqânî volume 1 page 313, ‘Uyûn Al-Athar.

bin Ummu Maktûm رضي الله عنه and Mus‘ab bin ‘Umair رضي الله عنه with them to teach the people of Madînah the Holy Qurân and the regulations of Islâm. When they reached Madînah, they were accommodated in the house of As‘ad bin Zurârah رضي الله عنه.

Mus‘ab bin ‘Umair رضي الله عنه would invite the people towards Islâm and lead them in Ṣalâh. He was their Imâm. One day, as he was delivering a sermon about the magnificence of Islâm in front of a huge crowd of people, Usaid bin Huzair¹⁶⁶, bearing a sword in hand, appeared before him and demanded: “What have you come here for? Why are you deluding our women and children? It would be better if you left this place!”

Mus‘ab bin ‘Umair رضي الله عنه replied: “Is it possible for you to sit down for a little while and listen to what I have to say? If you take a fancy towards it, well and good otherwise you may choose to withdraw.” Usaid replied: “Very well, this seems quite fair.” He then took a seat. Mus‘ab bin ‘Umair رضي الله عنه portrayed the magnificence of Islâm and recited verses of the Holy Qurân before him. On hearing this, Usaid remarked: “How beautiful and splendid are these words.”

He then enquired about the process of entering into the fold of Islâm. Mus‘ab bin ‘Umair رضي الله عنه replied: “Firstly, you should cleanse your body and clothing. Take a bath. Recite the *Kalimah Shahâdah* and perform Ṣalâh.”

¹⁶⁶ He had not embraced Islâm as yet.

Usaid right away stood up, cleaned his clothing, took a bath, recited the *Kalimah Shahâdah* and offered two Rak‘ât of Ṣalâh. He then said: “There is another man – meaning S‘ad bin M‘uâz, the chief of the Aws tribe – who, if he embraces Islâm, not a single member of the Aws tribe will remain unconverted. Let me go and I will send him to you now.”

As S‘ad bin Mu‘âz saw Usaid bin Hudair رضي الله عنه approaching, he said: “The Usaid returning does not seem the like the same Usaid who left from here earlier on.” As he drew closer, S‘ad asked Usaid: “What happened?” Usaid replied: “I did not find anything objectionable in his (Mus‘ab’s) words.”

S‘ad bin Mu‘âz was thrown into a fit of rage and wielding his sword, he set out for As‘ad bin Zurârah’s home (the host of Mus‘ab رضي الله عنه).

As he reached him, S‘ad fumed: “If it was not because of your family relationship with me, if you were not my cousin I would have sorted you out with this sword. Have you brought this man (Mus‘ab) here to deceive the people?”

Mus‘ab replied: “S‘ad, is it possible for you to sit and listen to me for a few moments? If you like what you hear you may accept it otherwise you are free to do as you please.” “Okay,” replied S‘ad, “what you say is rather fair.” Saying this, he sat down. Mus‘ab presented the magnificence of Islâm before him and recited a few verses of the Holy Qurân to him. He barely heard the verses of the Qurân when his colour changed. He pleaded: “How do I enter this religion?”

Muṣ‘ab رضي الله عنه replied: “Firstly, you should cleanse your clothing and take a bath. Recite the *Kalimah Shahâdah* and perform two Rak‘ât of Ṣalâh.”

Without more ado, S‘ad got up, took a bath, recited the *Kalimah Shahâdah* and performed two Rak‘ât of Ṣalâh.

The moment he was done here, he headed off towards his people. As his people saw him coming from a distance, they realised that his colour has changed. There is something different about him. As he reached their gathering, S‘ad addressed them saying: “What do you think of me?” In one voice they all agreed: “You are our leader. As far as your discretion and good counsel is concerned, you are the best amongst us.” S‘ad said: “By Allâh! I will never speak to you until and unless each one of you believes in Allâh and His Rasûl ﷺ.”

Even before nightfall, not a single man or woman of the Banû ‘Abdul-Ashal tribe was left without embracing Islâm. [‘Uyûn Al-Athar volume 1 page 158, Ibn Hishâm, Ṭabrî, Al-Bidâyah Wan-Nihâyah]

From the entire tribe of Banû ‘Abdul-Ashal, only one man by the name of ‘Amr bin Thâbit who was known as Uṣayrim was left to embrace Islâm. He embraced Islâm on the day of Uhud. He barely accepted Islâm and set out for the battlefield where he was martyred. On this occasion, Rasûlullâh ﷺ issued glad tidings of his entry into Jannah. Ḥadrat Abû Hurayrah رضي الله عنه would ask as a riddle: “Show me a person who is a Jannatî without even performing a single Ṣalâh.”

When the people failed to answer, he would say: “He is Uṣayrim from the tribe of Banû Abdul-Ashal.” [Narrated by Ibn Ishâq with a satisfactory *Sanad* and lengthy details on the authority of Abû Hurayrah رضي الله عنه.¹⁶⁷]

Islâm of Rifâ‘ah رضي الله عنه

Rifâ‘ah bin Râf‘i Zuraqî رضي الله عنه narrates: “Even before those six Anṣârîs could come to Makkah, my cousin (my mother’s sister’s son) Mu‘az bin ‘Afrâ and I came to Makkah. We met with Rasûlullâh ﷺ and he presented the beauty of Islâm to us. He asked me: “O Rifâ‘ah! Tell me, who created the earth, skies and mountains?” We replied: “Allâh created them.” He then asked: “Who is more worthy of being worshipped; the Creator or the created?” We replied: “The Creator.” Rasûlullâh ﷺ then advised: “So you are entitled to be worshipped by these idols whilst you worship Allâh because you created these idols whilst you were created by Allâh. I am inviting you to the worship of just one Allâh. Believe in the oneness of Allâh and do not ascribe any partners unto him and regard me as the messenger and Prophet of Allâh. Maintain favourable relationship with your kith and kin and refrain from oppression and transgression.”

¹⁶⁷ Zarqânî volume 1 page 316.

To this I replied: “You have certainly invited us towards outstanding character and magnificent characteristics”

I then rose from there and headed off towards the Haram where I stridently proclaimed: “I bear witness that there is none worthy of worship besides Allâh and that Muḥammad is His messenger. [Extracted by Hâkim and he declares this narration as authentic.¹⁶⁸]

The institution of Jumu‘ah at Madînah

In the same year As‘ad bin Zurârah رضي الله عنه established Jumu‘ah at Madînah Munawwarah. When he observed that the Jews and Christians have a special day of the week in which they congregate; the Jews on Saturday and the Christians on Sunday, he reflected that the Muslims should also observe a day of the week in which they congregate to remember Allâh, to express their *Shukr* (appreciation) before him, to offer Ṣalâh and to worship Him. As‘ad bin Zurârah proposed the day of Friday as this special day for the Muslims and on this day he led everyone in Ṣalâh. [Narrated by ‘Abd bin Humaid with an authentic *Sanad* from Ibn Sîrîn.]

In short, the Ṣahâbah, on the basis of their own *Ijtihâd* (inference), firstly established the performance of Jumu‘ah and secondly they proposed that the name of that auspicious day be

¹⁶⁸ Khaṣâṣu Kubrâ volume 1 page 316.

referred to as the day of Jumu‘ah. Previously, during the times of ignorance, the day was referred to as the day of ‘Arûbah. The divine revelation of Allâh approved of both these inferences, as evident from the following verse:

“When the call for prayer is proclaimed on the day of Friday, hasten towards the *Zikr* of Allâh...” [Sûrah Jumu‘ah]

Besides portraying the compulsion of Jumu‘ah, this verse also proves that Allâh Ta‘âlâ found the name Jumu‘ah appealing as well. The divine revelation of Allâh Ta‘âlâ refrained from using the name *Yawme-‘Arûbah* (day of ‘Arûbah) for Friday as was prevalent in the pre-Islâmic days of ignorance and employed exactly the same name proposed by the Anṣâr. Judging from this perspective, Allâh Ta‘âlâ has endorsed and approved of the *Ijtihâd* (inference) of the Anṣâr.

Merely a few days later, Rasûlullâh ﷺ’s missive addressed to Muṣ‘ab bin ‘Umair رضي الله عنه reached the people of Madînah wherein he instructs them to congregate and perform two Rak‘ât of Ṣalâh after midday. [Narrated by Dâru Quṭnî from Ibn ‘Abbâs رضي الله عنه. Extracted from Zarqânî volume 1 page 315]

‘Abdur-Rahmân bin K‘ab bin Mâlik رضي الله عنه says: “Whenever my father K‘ab bin Mâlik رضي الله عنه heard the Azân of Jumu‘ah being called he would fondly bring to mind As‘ad bin Zurârah and make Du‘â of forgiveness for him. When I once enquired about this, he replied: “In Madînah, he was the first person to lead us in Jumu‘ah Ṣalâh.” [Al-Isâbah volume 1 page 34]

Note: ‘Allâm Suhaylî says: “In Islâm the very first person to establish Jumu‘ah was As‘ad bin Zurârah رضي الله عنه whilst the very first person to establish Jumu‘ah during pre-Islâmic era of ignorance was Rasûlullâh ﷺ’s forefather K‘ab bin Luway, as explained earlier on under his ‘family lineage’. [Rawḍul-Anf volume 1 page 269]

Second pledge of the Anṣâr – 13th year

The following year, which was the thirteenth year of prophethood, Mus‘ab bin ‘Umair رضي الله عنه, in the company of a group of Muslims set out for Makkah with the intention of performing Hajj. Accompanying these Muslim pilgrims were a number of polytheists from the Aws and Khazraj tribes who had not as yet embraced Islâm. Most of the group, which numbered more than four hundred, comprised of these people. According to the most popular view, the Muslims numbered seventy-five; seventy-three men and two women, who pledged their allegiance at the hands of Rasûlullâh ﷺ in the same valley where the very first group had pledged their allegiance. This second pledge is referred to *Bay‘atu ‘Aqabah Thâniyah* (the second pledge of allegiance).

‘Allâmah Jawzî رحمه الله عليه says that the people who pledged their allegiance on this occasion numbered a few more than seventy five, the details of which are as follows:

Names beginning with Alif “ا”

1	As‘ad bin Zurârah رضي الله عنه
2	Usaid bin Hudair رضي الله عنه
3	Ubayy bin K‘ab رضي الله عنه
4	Aws bin Thâbit رضي الله عنه brother of Hassân bin Thâbit رضي الله عنه
5	Aws bin Yazîd رضي الله عنه

Names beginning with Bâ “ب”

6	Barâ bin Ma‘rûr رضي الله عنه
7	Bishr bin Barâ bin Ma‘rûr رضي الله عنه
8	Bashîr bin S‘ad رضي الله عنه
9	Buhair bin Al-Haytham رضي الله عنه

Names beginning with Thâ “ث”

10	Thâbit bin AL-Jaz‘a رضي الله عنه
11	Th‘alabah bin ‘Adî رضي الله عنه
12	Th‘alabah bin Ghanamah رضي الله عنه

Names beginning with Jîm “ج”

13	Jâbir bin ‘Abdullâh bin ‘Amr bin <u>Harâm</u> رضي الله عنه
14	Jâbir bin <u>Sakhr</u> رضي الله عنه

Names beginning with Hâ “ح”

15	<u>Hârith</u> bin Qays رضي الله عنه
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Names beginning with Khâ “خ”

16	Khâlid bin Zaid رضي الله عنه
17	Khâlid bin ‘Amr bin Ubayy bin K‘ab رضي الله عنه
18	Khâlid bin ‘Amr bin ‘Adî رضي الله عنه ¹⁶⁹
19	Khâlid bin Qays رضي الله عنه ¹⁷⁰
20	Khârijah bin Zaid رضي الله عنه
21	Khadîj bin Salâmah رضي الله عنه
22	Khallâd bin Suwaid رضي الله عنه

Names beginning with Zâl “ذ”

23	Zakwân bin ‘Abdi Qays رضي الله عنه. He participated in both pledges.
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¹⁶⁹ He is included only according to Wâqidî.

¹⁷⁰ This is according to Ibn Ishâq and Wâqidî only. Abû M‘ashar and Ibn ‘Aqabah don’t include him in this list.

Names beginning with Râ “ر”

24	Râf'i bin Mâlik bin 'Ajlan رضي الله عنه
25	Rifâ'ah bin Râf'i bin Mâlik رضي الله عنه
26	Rifâ'ah bin 'Abdul-Munzir رضي الله عنه
27	Rifâ'ah bin 'Amr رضي الله عنه

Names beginning with Zâ “ز”

28	Ziyâd bin Labîd رضي الله عنه
29	Zaid bin Sahl Abû Talhah رضي الله عنه

Names beginning with Sîn “س”

30	S‘ad bin Zaid bin Mâlik Al-Ashalî رضي الله عنه ¹⁷¹
31	S‘ad bin Khaythamah رضي الله عنه
32	S‘ad bin Rab‘î رضي الله عنه
33	S‘ad bin ‘Ubâdah رضي الله عنه
34	Salamah bin Salâmah bin Waqash رضي الله عنه
35	Salîm bin ‘Amr رضي الله عنه
36	Sanân bin Sayfî رضي الله عنه
37	Sahal bin ‘Atîk رضي الله عنه

Names beginning with Shîn “ش”

38	Shamr bin S‘ad رضي الله عنه
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¹⁷¹ He is included only according to Wâqidî.

Names beginning with Sâd “ص”

39	Sayfî bin Sawâd رضي الله عنه
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Names beginning with Dâd “ض”

40	Dahhâk bin Zaid رضي الله عنه
41	Dahhâk bin Hârithah رضي الله عنه

Names beginning with Tâ “ط”

42	Tufail bin Nu‘mân رضي الله عنه
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Names beginning with Zâ “ظ”

43	Zahîr bin Râfî رضي الله عنه
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Names beginning with ‘Ain “ع”

44	‘Ubâdah bin Sâmit رضي الله عنه
45	‘Abbâd bin Qays رضي الله عنه
46	‘Abdullâh bin Unais رضي الله عنه
47	‘Abbâs bin Nadlah رضي الله عنه
48	Abdullâh bin Rab‘î رضي الله عنه
49	Abdullâh bin Rawâḥah رضي الله عنه
50	Abdullâh bin Zaid (Muazzin) رضي الله عنه
51	Abdullâh bin ‘Amr bin Harâm رضي الله عنه
52	‘Abas bin ‘Âmir رضي الله عنه
53	‘Ubaid bin Tayhân رضي الله عنه ¹⁷²
54	‘Uqbah bin ‘Amr رضي الله عنه

¹⁷² Brother of Abul-Haytham bin Tayhân رضي الله عنه. Some historians say that it is ‘Atik instead of ‘Ubaid.

55	‘Uqbah bin ‘Âmir رضي الله عنه
56	‘Uqbah bin Wahab رضي الله عنه
57	‘Ubâdah bin <u>H</u> azam رضي الله عنه
58	‘Amr bin <u>H</u> ârith رضي الله عنه
59	‘Amr bin Ghaziyyah رضي الله عنه
60	‘Amr bin ‘Umair رضي الله عنه
61	‘Umair bin Al- <u>H</u> ârith رضي الله عنه
62	‘Awf bin <u>H</u> ârith رضي الله عنه
63	‘Uwaym bin Sâ‘idah رضي الله عنه

Names beginning with Fâ “ف”

64	Farwah bin ‘Amr رضي الله عنه
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Names beginning with Qâf “ق”

65	Qatâdah bin Nu‘mân رضي الله عنه ¹⁷³
66	Qutbah bin ‘Âmir رضي الله عنه
67	Qays bin ‘Âmir رضي الله عنه
68	Qays bin Abî S‘asa‘ah رضي الله عنه

Names beginning with Kâf “ك”

69	K‘ab bin Mâlik رضي الله عنه
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Names beginning with Mîm “م”

70	Mâlik bin Tayhân رضي الله عنه
71	Mâlik bin ‘Abdullâh bin J‘asham رضي الله عنه
72	Mas‘ûd bin Yazîd رضي الله عنه

¹⁷³ Cited by all except Ibn Ishâq.

73	Mu‘âz bin Jabal رضي الله عنه
74	Mu‘âz bin bin Hârith ¹⁷⁴ رضي الله عنه
75	Mu‘âz bin ‘Amr bin Jamûh رضي الله عنه
76	M‘aqil bin Munzir رضي الله عنه
77	M‘an bin ‘Adî رضي الله عنه
78	Mu‘awwiz bin Hârith رضي الله عنه ¹⁷⁵
79	Munzir bin ‘Amr رضي الله عنه

Names beginning with Nûn “ن”

80	Nu‘mân bin Hârithah رضي الله عنه
81	Nu‘mân bin ‘Amr رضي الله عنه

¹⁷⁴ Popularly attributed to his mother ‘Afrâ. Hence, Mu‘âz bin ‘Afrâ رضي الله عنه.

¹⁷⁵ Also generally attributed to his mother ‘Afrâ. Hence, Mu‘âwwiz bin ‘Afrâ رضي الله عنه.

Names beginning with Hâ “هـ”

82	Hâni bin Nayyâr Abû Burdah رضي الله عنه
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Names beginning with Yâ “ي”

83	Yazîd bin Th‘alabah رضي الله عنه
84	Yazîd bin Khidâm رضي الله عنه
85	Yazîd bin ‘Âmir رضي الله عنه
86	Yazîd bin Munzir رضي الله عنه

And finally, the two women who participated were:

86	Nasîbah bint K‘ab رضي الله عنها
87	Asmâ bin ‘Amr رضي الله عنها

We have transcribed the aforementioned names from Ibn Jawzî's book "Talqîh" page 215. In his compilation of Sîrat, 'Allâm ibn Hishâm and in his book 'Uyûn Al-Athar Hâfiz Ibn Sayyidun-Nâs cite round about the same names. There is a slight difference of about eight to ten names only.

Musnad Ahmad quotes that Hadrat Jâbir رضي الله عنه narrates: "For ten long years Rasûlullâh ﷺ would go to meet the people in their houses, in the market places and in their social functions. He would invite them towards Islâm pleading with them: "Who will grant succour to me? Who will support me? Who will assist me in conveying the message of my Lord? For him I guarantee *Jannah*." But alas, he would return in vain without any support or succour.

This continued until such time that Allâh Ta'âlâ sent us from Yathrib to Rasûlullâh ﷺ. We placed our trust in him and offered him succour. Everyone one of us who appeared before him returned as a Muslim. When Islâm penetrated almost every home in Madînah, we convened a meeting in which we deliberated over the plight of Rasûlullâh ﷺ. We thought, for how long more are we going to forsake Rasûlullâh ﷺ in this bleak condition? For how long more will we observe him anxiously walking about on the mountains of Makkah?

"Nonetheless, from Madînah, seventy of us came to Makkah for Hajj that year.....(up to the end of the Hadîth)."
Hâfiz Ibn Kathîr says that the *Sanad* of this narration is reliable and it would conform to the terms of Muslim. [Al-Bidâyah Wan-Nihâyah volume 3 page 159] Hâfiz Haythamî says that this

Hadîth is narrated by Ahmad and Bazzâ and the narrators of Ahmad are all reliable. [Majma‘uz-Zawâid volume 6 page 46]

When this caravan reached Makkah, they furtively sent a message to Rasûlullâh ﷺ informing him that they wish to avail themselves of the honour of paying homage to him. Rasûlullâh ﷺ promised to meet them during the days of *Tashrîq* (Hajj) in the same valley in Minâ where the other fortunate pilgrims of Madînah had pledged their allegiance the preceding year.

At the appointed hour, in the company of his uncle Hadrat ‘Abbâs رضي الله عنه, Rasûlullâh ﷺ, met them in the valley of Minâ. Although Hadrat ‘Abbâs رضي الله عنه had not as yet embraced Islâm, he was nonetheless a devoted supporter of Rasûlullâh ﷺ. The moment he took a seat, Hadrat ‘Abbâs رضي الله عنه addressed the Anṣâr saying: “Muḥammad (ﷺ) is an exceptionally esteemed and well-regarded man in his community. (Although people were antagonistic towards Rasûlullâh ﷺ’s Dîn but the honour and admiration they cherished for him was not accorded to anyone else.) We are his staunch supporters and loyal protectors. He wishes to come over to you. If you are capable of providing your loyal support and absolute protection to him and you sincerely believe you would remain committed to this unto death, well and good otherwise give me a frank answer now.”

The Anṣâr replied: “Okay, we understand what your concerns are.”

Addressing Rasûlullâh ﷺ, they then said: “O Prophet of Allâh! Whatever you want from us, we are eager to comply. Whatever

the demands of you and your Allâh, we are enthusiastic and you may even take a pledge from us.”

Rasûlullâh ﷺ replied: “I am inviting you towards Allâh.” He then presented them with Islâm and recited a few portions of the Holy Qurân. He then proclaimed: “For Allâh, I urge you to worship Him Alone and refrain from ascribing any partner unto Him and for my friends, I request you to grant us refuge and offer us your protection just as you would protect your own wives and children. And that you will obey me in times of bliss and despair, in comfort and adversity, in prosperity and in poverty. In every condition you will take heed and abide by my instructions.”

“What will we get in return,” asked the Anṣâr “if we comply?”

Rasûlullâh ﷺ replied: “Jannat!” (In other words, the eternal bounties of the hereafter.)

The Anṣâr replied: “We accept all your conditions. Come, stretch out your blessed hand, we wish to pledge our allegiance.”

Abul-Haytham bin Tayhân رضي الله عنه anxiously asked: “O Prophet of Allâh! I am a bit concerned about something. We enjoy some relationships with the Jews. Since we have established a relationship with you, the Jews are bound to sever these relationships. Let it not be such that when Allâh Ta‘âlâ makes you victorious and provides you with assistance, you return to Makkah leaving us (floundering) here in Madînah.” Rasûlullâh ﷺ smiled and said: “Never! Your life is my life. You are mine and I am yours. Your adversaries are my adversaries and your allies are my allies.”

Upon this, all of them enthusiastically stretched their hands in a pledge of allegiance.¹⁷⁶

There are conflicting views as to who was the first person to extend his hand towards Rasûlullâh ﷺ whilst taking this pledge. According to a narration of Ibn S‘ad, all the contradictory views fall in place. Sulaymân bin Nujaim says: “When the Aws and Khazraj tribes (of Madînah) differed over the first person to extend his hand towards Rasûlullâh ﷺ’s blessed hand whilst taking this pledge, some of them suggested that Hadrat ‘Abbâs رضي الله عنه is bound to have accurate knowledge about this since he was present on this occasion. “Why don’t you enquire from him?” they proposed.

Hadrat ‘Abbâs رضي الله عنه replied: “The first person to pledge allegiance at the blessed hands of Rasûlullâh ﷺ was As‘ad bin Zurârah (who was the most fortunate). Thereafter Barâ bin M‘arûr رضي الله عنه and then Usaid bin Hudair رضي الله عنه.”¹⁷⁷

(In order to lend more support and underpin this pledge), ‘Abbâs bin ‘Ubâdah, addressing the Khazraj, said: “O people of Khazraj! Do you realise what you are pledging? Bear in mind that you are pledging to wage war with the Arabs and the non-Arabs. If you have even an inkling that in future, when faced

¹⁷⁶ Hâfiz ‘Asqalânî says that this Hadîth was extracted by Ibn Ishâq and authenticated by Ibn Hibbân. [Fathul-Bârî volume 7 page 173]

¹⁷⁷ ‘Allâmah Zarqânî says: “This is narrated by Bayhaqî with a reliable *Sanad*. Also narrated by Tabrânî with an uninterrupted *Sanad* and extracted by Ahmad.” [Zarqânî volume 1 page 317]

with devastating catastrophes, you would apprehensively abandon this, you might as well give up now. By Allâh! Giving up then out of fearfulness will be a source of indignity in this world as well as the next. If, however, you are prepared to suffer the adversities of the future and if you are willing to sacrifice your wealth and lives and you are eager to remain staunch upon this pledge, then, by Allâh, this will be a source of your success and fortune in this world as well as the next.”

In one voice they all agreed: “Yes, we are pledging our allegiance upon this. We are not reluctant to sacrifice our wealth and lives for Rasûlullâh ﷺ. Even when faced with danger, by Allâh, we will never violate this pledge.” [Sîrat Ibn Hishâm volume 1 page 156]

Assigning *Nuqabâ* (Leaders)

When all of them had given their pledge, Rasûlullâh ﷺ said: “Mûsâ عليه السلام had chosen twelve *Nuqabâ* (leaders) from the Jews. In a similar vein, as per the counsel of Jibraîl عليه السلام, I also choose twelve leaders from amongst you.”

He then addressed these leaders saying: “You twelve are representatives of your people just as the *Hawâriyyîn* were the representatives of ‘Îsâ عليه السلام.”¹⁷⁸

¹⁷⁸ Ibn S‘ad volume 1 page 150.

Names of the *Nuqabâ*

The twelve whom Rasûlullâh ﷺ had elected as the *Nuqabâ* (leaders) over the Anṣâr are as follows:

1. As‘ad bin Zurârah رضي الله عنه
2. ‘Abdullâh bin Rawâḥah رضي الله عنه
3. S‘ad bin Rab‘î رضي الله عنه
4. Râf‘i bin Mâlik رضي الله عنه
5. Abû Jâbir ‘Abdullâh bin ‘Amr رضي الله عنه
6. Barâ bin Ma‘rûr رضي الله عنه
7. S‘ad bin ‘Ubâdah رضي الله عنه
8. Munzir bin ‘Amr رضي الله عنه
9. ‘Ubâdh bin Sâmit رضي الله عنه
10. Usaid bin Hudair رضي الله عنه
11. S‘ad bin Khaythamah رضي الله عنه
12. Rifâ‘ah bin ‘Abdul-Munzir رضي الله عنه

Some scholars have cited the name of Abul-Haytham bin Tahyḥân رضي الله عنه instead of Rifâ‘ah bin ‘Abdul-Munzir رضي الله عنه. Imâm Malik رحمه الله عليه says: “A Shaikh from the Anṣâr informed me that when Rasûlullâh ﷺ was selecting the *Nuqabâ* (leaders), Jibraîl gestured to him to elect so and as leaders.” [Zarqânî volume page 317]

Zuhrî says that Rasûlullâh ﷺ addressed the Anṣâr saying: “I want to appoint twelve leaders from amongst you. None of you should be offended if he is not chosen as a *Naqîb* because I am obliged to do as I am instructed.” Jibrail عليه السلام who was seated next to Rasûlullâh ﷺ would gesture to the proposed *Naqîb* and Rasûlullâh ﷺ would in turn go on appointing them. [Rawḍul-Anf volume 1 page 277]

The next morning when news of this pledge started making its rounds in Makkah, the Quraysh came to the Anṣâr to verify this news. Since there were some polytheists and idolaters in this caravan as well and they were unaware of this pledge, they utterly rejected this as a rumour saying that if this had some substance of truth in it, they would have known something. [Ibn Hishâm volume 1 page 157]

After some time, this caravan – comprising of Muslims and non-Muslims alike – left for Maḍīnah. Only once they had departed, the Quraysh learnt that the information they received about this pledge is authentic. They swiftly despatched some people to give chase but the caravan had already covered some distance and they were unable to catch up. They only managed to seize S‘ad bin ‘Ubâdah رضي الله عنه who was left behind the caravan. They collared him and subjected him to a severe thrashing. Jubair bin Muṭ‘im رضي الله عنه managed to release him from their clutches. [Ibn Hishâm volume 1 page 157]

Bay‘at – the pledge, what is it?

Bay'at is an Arabic word derived from Bay'a, which means to sell. In technical terms, it refers to enthusiastically selling one's life and wealth at the hands of Allâh in exchange of Jannah.

So when this pledge was underway, 'Abdullâh bin Rawâḥah enquired: "O Prophet of Allâh! You are at liberty to take whatever assurances you want from us but tell me, what will we attain in exchange of this?" Rasûlullâh ﷺ replied: "Jannah."

'Abdullâh bin Rawâḥah remarked: "This is a rather profitable transaction. We will neither dissolve this transaction nor will we solicit its termination."

Upon this, Allâh Ta'âlâ revealed the following verses:

"Verily Allâh has purchased from the believers their lives and wealth in exchange for Jannah. They wage battle in the path of Allâh in which they sometimes kill and sometimes get killed. This is the true promise of Allâh in the Tawrâh, Injîl and the Qurân. And who is more conforming to his promises than Allâh? So rejoice in this transaction you have concluded. That is the supreme success." [Tawbah verse 111]¹⁷⁹

In Jannah, a unique market will be erected. Those who have sold their wealth and lives to Allâh and they have surrendered their lives and properties to Him will be at liberty to choose whatever they desire from this market because they have already made advance payment (with their lives and wealth).

¹⁷⁹ Narrated by Ḥâkim in Iklîl on the authority of K'ab bin Mâlik. Also narrated by Aḥmad on the authority of Jâbir رضي الله عنه. See Fathul-Bârî volume 6 page 2 under *Kitâbul-Jihâd*.

How well an Arab poet describes this when he says:

“Hasten to the market wherein the devotees would meet, that market would be reserved for some people. (They will be told) ‘Take whatever you desire from therein.’ Verily the traders had made exceedingly profitable transactions in futures trading.”
[Hâwi Al-Arwâh]

Important Note

Muhammad bin Ishâq says: “Whilst taking the oath of allegiance, Rasûlullâh ﷺ would clasp the hands of men only. He did not shake the hands of women. He would accept a verbal pledge from them and inform them that their pledge of allegiance is complete and they may return.” [Ibn Hishâm volume 1 page 163]

Hadrat ‘Âyeshah رضي الله عنها says: “Rasûlullâh ﷺ would examine the womenfolk who emigrated to him on the basis of the verse “O Prophet! When the believing women come to you to pledge that they will not associate anything with Allâh, they will not steal, they will not commit adultery..... -up to the end of the verse”. So the lady who agreed to concede to the demands of this pledge, Rasûlullâh ﷺ would tell her: “I have accepted your verbal pledge.” By Allâh! He by no means touched a woman’s hands whilst taking *Bay‘at* from her. His *Bay‘at* with them was only verbal. He would merely tell them ‘I have accepted your pledge’ (without any physical contact as in the case of men.)” [Bukhârî volume 2 page 726]

It is narrated in Musnade Aḥmad and in M'ujame-Tabrânî that Asmâ bint Yazîd رضي الله عنها says that Rasûlullâh ﷺ said: "I do not shake the hands of women but I merely secure their pledge of allegiance to obey Allâh."

This narration is also cited in Tabqât Ibn S'ad, Musnade-Aḥmad and Tirmizî on the authority of 'Abdullâh bin Zuabir رضي الله عنه. Imâm Tirmizî declares this Ḥadîth as *Ḥasan and Sahîh*.

So Islâm is far removed from the prevailing custom of some (dubious) 'spiritual leaders' of today who act in stark contravention of this. People should not be misled by such deception. [Kanzul-'Ummâl volume 1 page 26]

This caravan of the Anṣâr left Makkah and eventually reached Madînah where they openly proclaimed their conversion to Islâm. Most of the tribes of Madînah had already embraced Islâm although there were a few pockets of obstinate elders who were fiercely clinging onto their ancient ways of idolatry. One of them was 'Amr bin Jamûḥ, the leader of the Banû Salmah tribe and whose son Mu'âz bin 'Amr bin Jamûḥ had just returned from Makkah after pledging his allegiance at the blessed hands of Rasûlullâh ﷺ. 'Amr bin Jamûḥ had crafted a wooden idol for himself to which he accorded great respect and he held in high esteem. One night, his own son, Mu'âz bin 'Amr, Mu'âz bin Jabal and a few youngsters of the Banû Salmah tribe whisked away this idol and dumped it upside-down into a large cesspit. In the morning, 'Amr bin Jamûḥ discovers that his own handcrafted god has disappeared. He

started muttering: “Alas! I wonder who took my god away.” He promptly went around the area in search of this idol and found it lying upside down in a huge cesspit. He retrieved from the pit, washed it thoroughly and applied some perfume to it. On the second night, these youngsters once again hauled the idol away and dumped it into another large pit. The next morning, ‘Amr bin Jamûh went out in search for it again. He recovered it from the pit, bathed it and applied fragrance to it.

When this happened ceaselessly over a period of few days, ‘Amr bin Jamûh placed a sword over the idol’s neck saying: “By Allâh! I wonder who is doing this to you. If you have any good in you, here, take this sword and protect yourself.”

That night, these youngsters removed the swords from its neck. They got hold of a dead dog and tied it to this idol. They then suspended both of them over a well. The next morning, ‘Amr bin Jamûh learns that his idol has disappeared once again. He went out in search of it and found his idol attached to a dead dog hanging over a well. The moment he laid eyes on this spectacle, his eyes opened and addressing the idol, he yelled: “By Allâh! If you were truly a god, you would not have been subject to such utter humiliation!”

He then embraced Islâm and expressed his gratitude to Allâh for releasing him from this deviation and for rendering him spiritually sighted after an age of spiritual blindness all through His fathomless mercy.

He then recited the following couplets:

“By Allâh! If you were really a god, you wouldn’t have been dangling with a dog over a well.

Shame on you! *Uff* upon your divinity. Today we have discovered how foolish and naïve we were.

All praise is due to the being Who is bounteous, the benefactor, the sustainer and the judge on the day of judgement.

He is the one who rescued me before I could be consigned to the darkness of the grave.

Through the medium of Aḥmad (Muḥammad Rasûlullâh ﷺ) the well-guided and trustworthy messenger.” [Al-Bidâyah Wan-Nihâyah volume 3 page 165, Ibn Hishâm volume 1 page 158]

He then recited the few more couplets:

“I repent unto Allâh for my past sins and I seek His refuge from the fire of Hell.

And I express my profound gratitude before Him for all His bounties, the Lord of the Ḥaram (K‘abah) and its curtains.

Glory be to Him as numerous times as the number of sinners and the drops of rain.

He guided me whilst I was in darkness and I was an ally of Manât (idol) and such similar stones.

And in my advanced age, He rescued me from this disgrace (of idolatry).

I was almost destroyed by this darkness but embracing Îmân delivered me from this.

So I will continue expressing my praise and gratitude before you as long as I have the last breath in me.

The purpose of saying this (poetry) is to gain proximity towards Allâh.” [Dalâilu Abî Nu‘aim volume 2 page 110]

Note: It is the established Sunnah of Allâh Ta‘âlâ that when the apostasy of the rejecters of the Ambiyâ goes overboard and when the disciples and followers of the Ambiyâ have reached their thresholds of physical agony and the Ambiyâ themselves have just about lost hope over these disbelievers reformation, then the divine assistance of Allâh Ta‘âlâ descends upon them. As Allâh Ta‘âlâ says:

“Or are you under the impression that you would enter paradise without your suffering such (trials) of those before you? They were afflicted with acute poverty and adversity and they were so jarred that even the messenger and those who believed along with him said: ‘when will the help of Allâh (come)?’ Bear in mind! The help of Allâh is close.” [Sûrah Baqarah verse 214]

And Allâh Ta‘âlâ says:

“And until when the messengers gave up hope and they thought that they were rejected (by their people), Our help came to them....” [Sûrah Yûsuf verse 110]

Similarly, when Rasûlullâh ﷺ and his Ṣaḥâbah reached the end of their tethers in their agony and misery and the journey to Tâif brought about a degree of despondency over their (disbelievers) reformation, then the Muslims became befitting of the verse “Our help came to them” and subsequently the divine assistance of Allâh Ta‘âlâ reached them in the form of the Anṣâr who were sent by Allâh Ta‘âlâ from Madînah to

assist and support this Dîn. They came to Makkah and pledged their assistance and support at the blessed hands of Rasûlullâh ﷺ and returned to Madînah Munawwarah. *Allâh Ta'âlâ was pleased with them and they were pleased with Allâh Ta'âlâ.*

Migration to Madînah Munawwarah

Just as the inception of prophethood was launched with pious dreams, similarly, the origins of *Hijrah* (migration) were initiated in the form of pious dreams. At the beginning, Rasûlullâh ﷺ was shown dreams about the location of his migration but not the name of the place. He was merely shown that his place of migration is a place abounding in date palms. This is why he was under the impression that the place is perhaps Yamâmah or Hajar. Whilst he was reflecting over this, divine revelation singled out Madînah Munawwarah as the place of migration. On the basis of this divine directive, Rasûlullâh ﷺ commanded his *Sahâbah* رضي الله عنهم to emigrate to Madînah Munawwarah. [Zarqânî volume 1 page 318]

According to another *Hadîth*, Allâh Ta'âlâ revealed to Rasûlullâh ﷺ that whichever city you are drawn to from Madînah, Bahrain or Qinasriyyîn, that city will be regarded as your Dârul-Hijrah (place of migration). [Tirmizî and Bayhaqi on the authority of Jarîr رضي الله عنه. See Al-Bidâyah Wan-Nihâyah volume 3 page 168]

Note: Just as a number of various homes are offered to an honoured guest to choose whichever one he wishes, similarly,

as a mark of honour, Rasûlullâh ﷺ was offered a number of locations for *Hijrah*. Madînah was ultimately chosen as his place of *Hijrah*.

Muhammad bin Ishâq says that after the termination of *Bay'at-ul-Aqabah*, Rasûlullâh ﷺ commanded the *Sahâbah* رضي الله عنهم to emigrate to Madînah Munawwarah. The moment they were made aware of this divine commandment, frantic but secretive preparation got underway. The first person to brace himself for this *Hijrah* was Rasûlullâh ﷺ's milk-brother Abû Salmah 'Abdul-Asad Makhzûmî رضي الله عنه with his wife and son. However, even *Hijrah* was not a stroll in the park. Whoever intended to emigrate would meet fierce resistance from the Quraysh. They would leave no stone unturned in preventing the people from *Hijrah* because, after all, who would they employ as their targets of tyranny?

Nonetheless, Abû Salmah, with his wife and child, got ready to depart for Madînah. His carriage was put over his camel and his wife and child were already mounted on the camel. He was about departing when people heard about his emigration. His wife Ummu Salmah's family, rushed up to him and said: "You can do whatever you want with your life but you are not at liberty to take our daughter away." Saying this, they grasped her hand and hauled her away. From the other side, Abû Salmah's relatives came up to him saying: "This child belongs to *our* family and nobody has the right to take him away." They then snatched the child from her lap and made off with him. The father, mother and child all were pitilessly drawn apart in

this manner. Abû Salmah رضي الله عنه ultimately set out all alone for Madînah Munawwarah.

Ummu Salmah رضي الله عنها relates: “(following this incident) I would go to Abtāḥ every morning and cry my heart out there. A whole year passed like this before one of my paternal cousins took pity upon me and rebuked my people of Banul-Mughîrah saying: “Don’t you have any pity for this miserable woman?” Upon this, Banul-Mughîrah relented and allowed me to migrate to Madînah. The people of Banul-Asad also returned my son to me. I took the child on my lap, mounted the camel and set out for Madînah all alone.

When I landed at Tan‘îm (just on the outskirts of Makkah), I was met by ‘Uthmân bin Talḥah رضي الله عنه who asked me where I was off to. I replied: “I am on my way to Madînah to meet my husband.” He asked: “Is there anybody accompanying you?” I replied: “No, nobody but Allâh and this infant son of mine.”

On hearing this, ‘Uthmân رضي الله عنه was on the verge of weeping. He took hold of the reins of the camel and started walking ahead of us. Whenever we halted, he would make the camel sit and move away. When I would dismount, he would take the camel a distance away, tie it to a tree and lie down

¹⁸⁰ ‘Uthmân bin Talḥah رضي الله عنه embraced Islâm on the occasion of the armistice of Ḥudaybiyyah. Together with Khâlid bin Walîd he emigrated to Madînah Munawwarah. He was martyred during the Caliphate of Ḥadrat ‘Umar رضي الله عنه. [Rawḍul-Anf volume 1 page 284]

under its shade. And when we had to continue on our journey, he would bring the camel and move aside saying: "Go on, mount the camel." When I was mounted, he would take its reins and walk ahead. Whenever we broke our journey, he would maintain this attitude of modesty until we reached Madînah. As we caught sight of the buildings of Qubâ from a distance, he said: "Your husband resides in this village. Enter this village with the *Barakah* (blessings) of Allâh Ta'âlâ." Delivering me to my husband, he returned to Makkah. By Allâh! I haven't come across another man more noble and gracious than 'Uthmân bin Talhah رضى الله عنه." [Al-Bidâyah Wan-Nihâyah volume 3 page 169]

Thereafter 'Âmir bin Rabî'ah migrated with his wife Laylâ bint Khaythamah. Then Abû Aḥmad bin Jahsh with his brother 'Abdullâh bin Jahsh with both their families set out for Madînah after locking their homes.

'Utbah and Abû Jahal were both sullenly viewing this spectacle where one by one people are departing Makkah. The houses of Makkah were all falling eerily vacant. Almost on the verge of tears, 'Utbah took a deep breath and wailed:

"Every house, no matter how long it remains safe and homely, one day it is bound to turn into a house of bereavement and sorrow."

He then exclaimed: "This is all because of our nephew. He is responsible for casing such a turbulent division within our society."

Thereafter the following personalities migrated: 'Ukkâshah bin Miḥsan, 'Uqbah bin Wahab, Shuj'â bin Wahab, Arbad bin

Jamîrah, Munqiz bin Nabâtah, Sa'îd bin Ruqaish, Muḥriz bin Naḍlah, Yazîd bin Ruqaish, Qays bin Jâbir, 'Amr bin Miḥsan, Safwân bin 'Amr, Thaḳîf bin 'Amr, Rabî'ah bin Aktham, Zubair bin 'Ubaid, Tamâm bin 'Ubaidah, Sanjarah bin 'Ubaidah and Muḥammad bin Jahsh رضي الله عنهم. Amongst the ladies who migrated in this wave were: Zainab bint Jahsh, Ummu Ḥabîbah bint Jahsh, Juzâmah bint Jundul, Ummu Qays bint Miḥsan, Ummu Ḥabîb bint Thumâmah, Âminah bint Ruqaysh, Sanjarah bint Tamîm, Ḥamnah bint Jahsh رضي الله عنهن.

They were followed by Ḥadrat 'Umar رضي الله عنه and 'Ayâsh bin Abî Rabî'ah رضي الله عنه in the company of twenty other mounted emigrants.

Hishâm bin 'Âs رضي الله عنه was also supposed to migrate with Ḥadrat 'Umar رضي الله عنه but his people intensely protested against his departure and they prevented him departing.

When Ḥadrat 'Umar رضي الله عنه and 'Ayâsh bin Abî Rabî'ah رضي الله عنه landed in Madînah, Abû Jahal bin Hishâm and his brother Ḥârith bin Hishâm (Abû Jahal's brother who later embraced Islâm) travelled to Madînah. They located 'Ayâsh and said to him: "Your mother has vowed that as long as she does not lay eyes on you she will not comb her hair nor will she take shade from sunshine." This touching vow hurled him onto the brink of tears and he promptly agreed to return to Makkah with them. The barely set out when Abû Jahal tied his hands up behind his back. He brought him to Makkah and locked him for a long period of time. During this incarceration, he subjected him to all forms of physical anguish.

During Fajr Salâh, Rasûlullâh ﷺ would recite the Qunût and make special Du‘â for him as well. He would beseech Allâh Ta‘âlâ saying:

“O Allâh! Deliver Walîd bin Walîd, Salmah bin Hishâm and ‘Ayâsh bin Abî Rabî‘ah (from the persecution of the polytheists).”

Subsequently, Allâh Ta‘âlâ released him from this agony and he fled to Madînah.

The following people joined Hadrat ‘Umar in the *Hijrah*:

Zaid bin Khattâb¹⁸¹ (Hadrat ‘Umar رضي الله عنه’s elder brother), ‘Amr and ‘Abdullâh the sons of Surâqah, Khunais bin Huzâfa Sahrî, Sa‘îd bin ‘Amr bin Nufail, Wâqid bin ‘Abdullâh Tamîmî, Khawlâ bin Khawlâ, Mâlik bin Abî Khawlâ and the four sons of Bukair; Iyâs, ‘Âmir, ‘Âqil and Khâlid.

After this group, a procession of others followed. Some of the others who followed were: Talhah bin ‘Ubaidullâh, Suhaib bin Sinân, Hamzah bin ‘Abdul-Muttalib, Zaid bin Hârithah, Abû Marthad Kanâz bin Hasan, Anasah, Abû Kabshah, Abû ‘Ubaidah bin Hârith and his two brothers Tufail bin Hârith and

¹⁸¹ Zaid bin Khattâb was one of the earliest Muslims to come into the fold of Islâm. He was martyred in the twelfth year of Hijrah in the battle of Yamâmah. Hadrat ‘Umar رضي الله عنه was incredibly grieved by his death. When he was informed of his brother’s martyrdom, he remarked: “He beat me in two good things; he embraced Islâm before me and he was martyred before me.” [Zarqânî volume 1 page 320]

Huṣain bin Hârith, Mistah bin Athâthah, Suwait bin S‘ad, Tulaib bin ‘Umair, Khabbâb bin Aratt, ‘Abdur-Rahmân bin ‘Awf, Zubair bin ‘Awwâm, Abû Sabrah bin Abî Riham, Mus‘ab bin ‘Umair, Abû Huzaifah bin ‘Utbah, Sâlim the emancipated slave of Abû Huzaifah, ‘Utbah bin Ghazwân and ‘Uthmân bin ‘Affân رضي الله عنهم. In short, gradually all the Sahâbah رضي الله عنهم emigrated to Madînah Munawwarah.

With Rasûlullâh ﷺ in Makkah only Hadrat Abû Bakr رضي الله عنه and Hadrat ‘Alî رضي الله عنه remained. Yes, a few helpless and vulnerable Muslims trapped within the brutal clutches of the disbelievers still remained behind in Makkah. [Ibn Hishâm volume 1 page 163]

Assemblage of Quraysh in Dârun-Nadwah¹⁸² and their resolution to assassinate Rasûlullâh ﷺ

When the Quraysh realised that gradually all the Ṣahâbah had migrated to Madînah and Rasûlullâh ﷺ's departure is also imminent, a number of chieftains convened in Dârun-Nadwah to deliberate over this 'predicament'. Amongst the chieftains gathered at this meeting were: 'Utbah bin Rabî'ah, Shaybah bin Rabî'ah, Abû Sufyân bin Harb, Ta'îmah bin 'Adî, Jubair bin Muṭ'îm, Hârith bin 'Âmir, Abul-Bakhtarî bin Hishâm, Zam'ah bin Aswad, Hakîm bin Hizâm, Abû Jahal bin Hishâm, Nabîhah and Munabbihah sons of Hajjâj and Umayyah bin Khalaf.

¹⁸² The first house in Makkah specifically erected for special meetings by Qusayy bin Kilâb. People would convene within this house to discuss important issues. After Qusayy bin Kilâb, this house fell into the possession of Banû 'Abdid-Dâr and from this tribe hails Hakîm bin Hizâm who embraced Islâm later on. During the Caliphate of Hadrat Mu'âwiyah رضي الله عنه, Hakîm sold this house for one hundred thousand Dirhams. Some of his acquaintances chided him for losing a relic depicting the former nobility and piety of his forebears. Hakîm responded very wisely saying: "by Allâh! All forms of nobility have vanished except *Taqwâ*. By Allâh! I had purchased this house in the times of ignorance for a meagre receptacle of wine and now I have sold it for a princely sum of one hundred thousand Dirhams. I make you my witness that I am donating the entire sum in the path of Allâh. So now, tell me, what loss did I suffer?"[Narrated by Dâru-Quṭnî by means of the same narrators as Muattâ. See Zarqânî volume 1 page 321]

Iblîs the accursed appeared in this gathering in the form of an old man. As he turned up at the door people asked him whom he was. He replied: "I am a Shaikh from Najd. I wish to listen to your discussion and if possible, I would assist you by voicing my personal opinion and counsel."

The people allowed him entry and the discussion got underway. One of them suggested that Rasûlullâh ﷺ should be incarcerated within a fully enclosed closet. To this the Najdî Shaikh responded: "No, this is not the ideal solution because if his companions learn of his incarceration, they would overwhelm you and release him." Someone else proposed to banish him from Makkah altogether." To this the Najdî Shaikh countered: "No! This opinion is definitely not acceptable. Aren't you aware of the sweetness, allure and captivating nature of his speech? If you drive him out of here, perhaps the inhabitants of another city would listen to his sweet words and believe in him. Then all of them may just get together and launch an attack against us."

Abû Jahal said: "I am of the opinion that neither should we incarcerate him nor should we banish him. Rather we should select a young man from each and every tribe and all of them should jointly assassinate Muḥammad. In this manner, Muḥammad's (ﷺ) blood will be fanned out over all the tribes and his tribe, Banû Abdu Manâf, would not be able to hit back against any particular tribe. They will be forced to settle the matter by accepting blood money."

The Najdî Shaikh responded quite excitedly to this proposal. With fervent enthusiasm he said: "By Allâh! This seems like

the most excellent plan.” Other members of the meeting also sanctioned this proposal. [Tabqât Ibn S‘ad volume 1 page 152, ‘Uyûn Al-Athar volume 1 page 177]

It was also agreed in this meeting that this baneful plan be carried out that very night.

This assembly barely disperses when Hadrat Jibraîl appeared before Rasûlullâh ﷺ with divine revelation enlightening him about their evil plot in the following verses:

“And remember when the disbelievers were conspiring against you either to to incerate you or to kill or to banish you. They were plotting and Allâh was plotting but Allâh Ta‘âlâ is the best of plotters.” [Sûrah Anfâl verse 30]

He was then fully apprised of the sinister plot of the disbelievers and he was divinely commanded to emigrate to Madînah Munawwarah. Rasûlullâh ﷺ was also advised to recite the following Du‘â:

“And say: ‘My Lord! Let my entry (into Madînah) be good and (similarly) let my exit (from Makkah) be good. And grant me from Your side a dominion and assistance. [Sûrah Isrâ verse 80]

{The aforementioned is narrated by Tirmizî on the authority of Ibn ‘Abbâs رضي الله عنه and Imâm Tirmizî declares this Hadîth authentic. Hâkim also narrates this in his Mustadrak. See Fathul-Bârî volume 7 page 177, Zarqânî volume 1 page 324.}

Hadrat ‘Alî رضي الله عنه narrates that Rasûlullâh ﷺ asked Jibraîl عليه السلام who was emigrating with him. Jibraîl replied: “Abû Bakr رضي الله عنه will emigrate with you.” [Narrated by Hâkim

and he declares this *Sanad* authentic. Imâm Zahabî says this *Hadîth* is authentic but *Gharîb*. Page 226]

It is mentioned in *Sahîh* Bukhârî that *Hadrat* ‘Âyeshah رضي الله عنها narrates: “Right at high noon, Rasûlullâh ﷺ appeared at Abû Bakr رضي الله عنه’s house and informed him that his emigration to Madînah has been divinely sanctioned by Allâh Ta‘âlâ. Overcome with excitement, Abû Bakr asked: “May my parents be sacrificed for you, O Prophet of Allâh! Will this unworthy man get the honour of travelling with you?” Rasûlullâh ﷺ replied: “Yes, surely.”

According to Ibn Ishâq’s narration, on hearing this elating news, Abû Bakr رضي الله عنه burst into tears. *Hadrat* ‘Âyeshah رضي الله عنها says: “Before this, I didn’t imagine anyone could cry out of downright elation and joy. Long before this, Abû Bakr رضي الله عنه, in anticipation of this impending journey, had set aside two camels, which he was feeding with acacia leaves for the last four months. He offered one of these camels to Rasûlullâh ﷺ saying: “O Prophet of Allâh! My parents are sacrificed for you! Please select one of these camels, it is a gift for you.” Rasûlullâh ﷺ replied: “No, I would not accept it without paying for it.”

According to Mu‘jame-Tabrânî, *Hadrat* Asmâ bint Abî Bakr رضي الله عنها says that Abû Bakr replied: “Okay, if you want to pay for it well and good. You may pay for it.” [Fathul-Bârî volume 7 page 183]

In other words, my personal desire is of no concern. My desires and inclinations are all subject to your directives.

At this juncture, some historians are under the misconception that perhaps Hadrat Abû Bakr رضي الله عنه spent far more than the actual worth of the camel upon the blessed being of Rasûlullâh ﷺ and Rasûlullâh ﷺ in turn accepted this. As mentioned in Bukhâri, Rasûlullâh ﷺ says: “Nobody has favoured me with his life and wealth as much Abû Bakr.” According to the narration of Tirmizî, Rasûlullâh ﷺ said: “I have adequately recompensed each and every person who has favoured me except Abû Bakr. Allâh will compensate him for all the benevolence he has shown to me.”

For this reason, some writers have reservations about the actual reason Rasûlullâh ﷺ insisted on paying for the camel.

The answer to this is that *Hijrat* is a great form of ‘Ibâdat which Allâh Ta‘âlâ has mentioned immediately after Îmân. This is why Rasûlullâh ﷺ did not want to include anyone else in this momentous ‘Ibâdat. Rasûlullâh ﷺ sought to ensure that only his own wealth and life be used in the path of this great ‘Ibâdat. [Rawḍul-Anf volume 2 page 3]

Note: Wâqidî says that the name of this camel was Qaswâ whilst Muḥammad bin Ishâq says that its name was Jad‘â. [Bukhâri under the chapter *Ghazwatur-Raj‘î*. See Zaqânî volume 1 page 327]

Wâqidî says that the price of this camel was eight hundred Dirhams. ‘Allâmah Zaqânî says that the price of the camel was actually four hundred Dirhams. Eight hundred was the price of both camels.

This is further corroborated by a narration of Hadrat ‘Âyeshah رضي الله عنها wherein she explicitly states: “Abû Bakr purchased

both camels for eight hundred Dirhams.” [Tabqât Ibn S‘ad volume 1 page 153]

Ibn ‘Abbâs رضي الله عنه narrates that Jibrâil عليه السلام informed Rasûlullâh ﷺ about the resolution reached by the Quraysh and he then advised him to refrain from spending that night in his own home. [Bayhaqî]

That night as darkness spread across the land, the Quraysh¹⁸³, as per their predetermined resolution, besieged Rasûlullâh ﷺ’s house planning to attack him later that night. Rasûlullâh ﷺ directed Hadrat ‘Alî رضي الله عنه to don his green sheet and lie down on his (Rasûlullâh ﷺ’s) bed. He also advised him saying: “Don’t panic. Nothing will happen to you.”

Although the Quraysh were his nasty enemies, they still regarded him as trustworthy and honest. They would customarily entrust their valuables to his care. Rasûlullâh ﷺ handed over these entrusted items to Hadrat ‘Alî رضي الله عنه advising him to return them to their rightful owners.

Abû Jahal, the accursed, was standing outside and with riotous laughter he was mockingly telling his cohorts: “Muḥammad is under the impression that if you follow him you will become the rulers of the Arabs and non-Arabs alike and you will get

¹⁸³ Those who laid siege to his house were: Abû Jahal, Ḥakam bin ‘Âs, ‘Uqbah bin Abî Ma‘îṭ, Naḍr bin Ḥârith, Umayyah bin Khalaf, Ibn ‘Aytalah, Zam‘ah bin Aswad, Ṭa‘îmah bin ‘Adî, Abû Lahab, Ubayy bin Khalaf, Nabîhah bin Ḥajjâj and Munabbihah bin Ḥajjâj. [Tabqât Ibn S‘ad volume 2 page 154]

eternal paradise after your death. And if you fail to follow him, you will be killed at the hands of his companions and thereafter you will burn in the fire of Hell.

Whilst he was scornfully saying this, Rasûlullâh ﷺ emerged from the door. Taking a handful of sand, he said: “Yes, this is what I assure you would happen. You are also one of those who are destined to die at the hands of my companions and to burn in the fire of Hell.” Over this handful of sand, Rasûlullâh ﷺ then recited the opening verses of Sûrah Yâsîn until the verse “*Fa Aghshaynâhum Fa Hum Lâ Yubṣirûn* (and We have swathed them so they cannot see)” and hurled this sand over their heads. Allâh Ta‘âlâ placed a veil over their eyes. He then passed right before their very eyes without them realising it. [‘Uyûn Al-Athar volume 1 page 179]

Passing right before them, Rasûlullâh ﷺ proceeded to Hadrat Abû Bakr رضي الله عنه’s house. Together they left home and headed off to the road leading to Mount Thawr. They ascended the mountain and took cover in one of its caves. During this time, a man passed Rasûlullâh ﷺ’s house and he saw a number of the Quraysh milling about. When he enquired what they were waiting for, they replied: “We are waiting for Muḥammad to emerge. The moment he sets foot out of his house, we will kill him.” The man countered: “May Allâh Ta‘âlâ make your efforts go in vain. Muḥammad (ﷺ) has hurled sand over your heads and passed by.”

The next morning, when they saw Hadrat ‘Alî رضي الله عنه rising from Rasûlullâh ﷺ’s bed, they exclaimed: “By Allâh! That man was right.” With untold misery dripping from their voices, they

asked: “Where is Muḥammad?” Hadrat ‘Alî رضي الله عنه replied: “I have no idea.” [Al Bidâyah Wan-Nihâyah volume 3 page 176]

This narrative is cited in Tabqât Ibn S‘ad on the authority of Hadrat ‘Alî, Ibn ‘Abbâs, Âyeshah Siddîqah, Âyeshah bint Qudâmah and Surâqah bin Ju‘shum رضي الله عنهم.

Note: The disbelievers of Makkah laid siege to his house but they did not break into the house itself because the Arabs considered it ethically repulsive to enter the female sanctums of anyone’s home.

Thereafter Rasûlullâh ﷺ continued his journey. As he was leaving the environs of Makkah, he ascended a hillock and addressed Makkah lamentably saying:

“By Allâh! You are the best of lands. You are the most dear to Allâh. If I was not expelled from you, I would never have left you.”

Hâkim says that this Hadîth is authentic according to the conditions laid down by Bukhârî and Muslim. [Mustadrak volume 3 page 7]

Ibn ‘Abbâs رضي الله عنه narrates that Rasûlullâh ﷺ addressed the land of Makkah saying:

“What a pure land you are. You are enormously dear to me. If my people did not expel me from you, I wouldn’t take up residence but in you.” [Narrated by Aḥmad and Tirmizî and he declares this Hadîth authentic. See Zarqânî volume 1 page 328]

Note: This Hadîth clearly reveals that Makkah Mukarramah is more virtuous than Madînah Munawwarah and this is the opinion of most ‘Ulamâ.

Hadrat Abû Bakr رضي الله عنه’s elder daughter Hadrat Asmâ رضي الله عنها, prepared their provisions for the road. Driven by haste, instead of using a cord, she ripped her girdle apart and used it as a cord to tie the provisions. From that day hence, she was referred to as *Zâtun-Nitâqayn* (a woman with a double girdle). According to Ibn S‘ad’s narration, she used one portion of it to tie the provisions and the other to tie the mouth of the water-skin. [Tabqât Ibn S‘ad volume 1 page 154]

‘Abdullâh the son of Abû Bakr رضي الله عنه, who was a still a young man, would spend the day in Makkah and in the evenings he would come to his father in the cave and give a report on the activities of the Quraysh. And ‘Âmir bin Fuhayrah, who was the emancipated slave of Hadrat Abû Bakr رضي الله عنه would graze goats all day long and at ‘Ishâ time he would come to the cave and feed Rasûlullâh ﷺ and Abû Bakr رضي الله عنه with goat’s milk. [Al-Bidâyah Wan-Nihâyah volume 3 page 184]

‘Abdullâh bin Arîqat¹⁸⁴ was hired as a guide to take the pair of them via the relatively unknown route to Madînah. Although the guide, ‘Abdullâh bin Arîqat was a disbeliever and polytheist but Rasûlullâh ﷺ and Hadrat Abû Bakr رضي الله عنه still trusted

¹⁸⁴ Imâm Nawawî says: “I am unaware whether ‘Abdullâh bin Arîqat embraced Islâm or not.” [Wafâul-Wafâ volume 1 page 169]

him and counted upon (his navigational skills). [Bukhârî under the chapter on *Hijrah*) They entrusted the camels to the guide requesting him to meet them on the third day at Mount Thaur from where they would set out for Madînah.

Note:

Rasûlullâh ﷺ himself determined the route and hired a disbeliever to grip the camel- rein and walk ahead of him. This clearly illustrates that it is permissible to hire the services of a disbeliever if he is trustworthy. This disbeliever was Rasûlullâh ﷺ's hired hand and not his leader. This Hadîth merely establishes the permissibility of hiring a non-Muslim. It definitely does not prove that it is permissible to appoint a disbeliever as one's leader.

Cave of Thaur

In short, both of them left home the same night and set out for the cave of Thaur.

In Dalâilu Bayhaqî, a *Mursal* narration is mentioned by Muḥammad bin Sîrîn. He says, when Rasûlullâh ﷺ proceeded towards the cave, his cave-companion, his devoted disciple, his dedicated companion, his sincere devotee, and his incomparable friend Hadrat Abû رضي الله عنه was struck with an eccentric sense of restlessness. Sometimes he would walk behind Rasûlullâh ﷺ and sometimes in front of him. At times he would walk on his right and sometimes to his left. In due course, Rasûlullâh ﷺ asked: "What is the matter? Abû Bakr."

Sometimes you walk ahead of me and sometimes behind me?” Abû Bakr رضي الله عنه replied: “O Rasûlullâh ﷺ! When I envision someone hunting for you from the back, I promptly move behind you. When I dread someone waiting in ambush for you, I reposition myself to get ahead of you.” Rasûlullâh ﷺ asked: “Abû Bakr! Your purpose for acting in this manner is to sacrifice your life for mine?” Hadrat Abû Bakr رضي الله عنه replied: “Yes, O Prophet of Allâh! I swear by the being who has commissioned you with the truth, I wish to sacrifice my life in favour of yours.” As they reached the cave, Abû Bakr رضي الله عنه said: “O Prophet of Allâh! Just hold on a moment. I will enter the cave and clean it for you.”

After citing this narration, Hâfiz ‘Asqalânî رحمه الله عليه says: “The same is narrated by ‘Abdullâh bin Abî Mulaykah and Hasan Basrî. [Fathul-Bârî volume 7 page 185]

It is narrated in Dalâilu Bayhaqî on the authority of Dabtah bin Muḥassan that when Abû Bakr was mentioned before ‘Umar رضي الله عنه, he would declare: “Abû Bakr’s one day and one night is far better than the entire life of ‘Umar’s devotion. The night of Abû Bakr is the night of the cave.” He would then recount the aforementioned incident.

As for the day of Abû Bakr, (I am referring to the occasion) when Rasûlullâh ﷺ passed away and a number of Arab tribes turned apostate. At that moment in time, I went before Abû Bakr رضي الله عنه and submitted: “O Successor to Rasûlullâh ﷺ! Be a bit more lenient with the people and deal with them more affectionately.”

Spurred by fury, Abû Bakr retorted: “Gallant in era of ignorance but spineless in the era of Islâm! You were a brave man in the pre-Islâmic times of ignorance and now you have become a weakling? Tell me, in what should I be affectionate towards them? Rasûlullâh ﷺ has passed away and divine revelation has ceased to exist. By Allâh! Even if these people refuse to pay (in Zakât) a thread of string, which they used to pay to Rasûlullâh ﷺ, I would go into battle with them. I would wage Jihâd with them.”

Umar رضي الله عنه says: “So, with the decision of Abû Bakr, we engaged them in Jihâd. And through the medium of Abû Bakr رضي الله عنه, Allâh Ta‘âlâ restored to Islâm those who had earlier renounced their faith. This is the one single day of Abû Bakr رضي الله عنه for which ‘Umar is prepared to sacrifice his entire life of ‘Ibâdat.” [Durre Manthûr volume 3 page 241]

This narration is also cited in Mustadrak of Hâkim. Hâkim says that is this narration was not classified as a *Mursal* Hadîth, it could have been declared authentic as per the conditions laid down by Bukhârî and Muslim. Hâfiz Zahabî says that this Hadîth is *Mursal* but authentic.

Nonetheless, Abû Bakr رضي الله عنه entered the cave first and after a little while Rasûlullâh ﷺ followed him through. Soon thereafter, with the grace of Almighty Allâh, a spider spun its web over the mouth of the cave.

This narration is cited in Tabqât Ibn S‘ad with an array of *Asnâd* on the authority of a number of Sahâbah including ‘Âyeshah, Ibn ‘Abbâs, ‘Alî bin Abî Tâlib, ‘Âyeshah bin

Qudâmah and Surâqah bin J'uthum رضي الله عنهم. Some of these *Asnâd* contain the narrators of Bukhârî and Muslim.

It is narrated in Musnad Ahmad bin Hambal رحمه الله عليه that Ibn 'Abbâs رضي الله عنه narrates: "The Quraysh surrounded Rasûlullâh ﷺ's house all night long. The next morning, they were startled to notice 'Alî رضي الله عنه awakening from Rasûlullâh ﷺ's bed. When they enquired from Hadrat 'Alî رضي الله عنه about his whereabouts, he replied: "I have no idea." They promptly scurried about in all directions hunting for him until they reached the cave. When their glances fell onto the web screening the mouth of the cave, they said: "This web wouldn't have been here if he had entered the cave."

Hâfiz 'Asqalânî رحمه الله عليه says: "The *Sanad* of this *Hadîth* is satisfactory." [Fathul-Bârî volume 7 page 184] Hâfiz Ibn Kathîr writes in his book Al-Bidâyah wan-Nihâyah: "The *Sanad* of this narration is *Hasan* (satisfactory). Amongst the narrations citing the incident of the spider spinning its web over the mouth of the cave, this is the most authentic narration." [Volume 3 page 181]

Abû Muṣ'ab Makkî says: "I have heard Anas bin Mâlik, Zaid bin Arqam and Mughîrah bin Sh'ubah رضي الله عنهم saying: "Whilst Rasûlullâh ﷺ sought refuge in the cave of Thaur, with the will of Allâh, a tree miraculously sprouted up before him. A pair of wild doves then laid their eggs in the nests that were on the tree. Whilst the polytheists were for hunting for Rasûlullâh ﷺ, they came across the cave but when they caught sight of the nests covering the tree, they retreated. Rasûlullâh ﷺ says:

“Allâh Ta‘âlâ defended us from their (evils).” [Tabqât Ibn S‘ad volume 1 page 154]

Note: This Hadîth is narrated with a range of different *Sanads* (chain of narrators). Although every *Sanad* contains a few weak narrators, the wide array of *Sanads* lends some credence of strength to this incident. This in the terminology of the Muḥaddithîn is referred to as *Ḥasan Li Ghayrihî* (acceptable due to external factors). And Allâh Ta‘âlâ knows best.

In Bukhârî, Muslim and Musnad Aḥmad it is mentioned that Hadrat Anas رضي الله عنه relates that Abû Bakr رضي الله عنه recounted to me: “When Rasûlullâh ﷺ and I were in the cave whilst the Quraysh were frenziedly searching for us and they somehow managed to get to the mouth of the cave, I anxiously submitted: “O Prophet of Allâh! If one of them has to lower his gaze, he is certainly bound to spot us.” Rasûlullâh ﷺ replied: “What is your opinion, O Abû Bakr, of those two people amongst whom the third is Allâh.” In other words, we are not alone. Allâh is with us and He will shield us from their evil.

According to the narration of Zuhri and ‘Urwah bin Zubair, when Rasûlullâh ﷺ noticed Abû Bakr رضي الله عنه looking miserably sad, he said: “Do not grieve. Certainly Allâh is with us.”

He also made special Du‘â for Abû Bakr رضي الله عنه’s pacification after which, a unique form of tranquillity and serenity descended over Abû Bakr رضي الله عنه. In this regard Allâh Ta‘âlâ sates in the Holy Qurân:

“When both of them were in the cave, when he (Rasûlullâh ﷺ) told his companion: “Do not grieve. Certainly Allâh is with us.” So Allâh transmitted His special tranquillity over him and strengthened him with forces (angels) that you were unable to see and He rendered the word of the disbelievers the lowermost, and the word of Allâh is always uppermost. And Allâh is all-mighty, all-wise.” [Sûrah Tawbah verse 40]¹⁸⁵

Philosophical notes and educational subtleties

(An in-depth study into the verse related to ‘the companion of the cave’ of Rasûlullâh ﷺ)

Before we go any further in discussing the cryptic subtleties and in-depth analysis of this verse, it would seem appropriate at the outset to cite the translation of the entire verse in reference. This will enable the reader to get a better understanding of things. The verse is:

“If you do not assist him (it is not a problem) because Allâh has always assisted him (Rasûlullâh ﷺ). He assisted him when the disbelievers ejected him whilst he was the second of the two, when both of them were in the cave. (In other words, there were just two of them on this journey; Rasûlullâh ﷺ and his companion of the cave Hadrat Abû Bakr رضي الله عنه. Apart from

¹⁸⁵ Dalâilu Abî Nu’aim page 112, Fathul-Bârî volume 7 page 10 under *Manâqib Abî Bakr رضي الله عنه*.

these two, there was nobody else upon who they could really depend on.) When he told his companion: “Do not grieve. Certainly Allâh is with us. (His protection is with us.) So Allâh transmitted His tranquillity upon him and assisted him with forces that you would not see. (Without external means, the angels protected the environs of the cave of Thaur.) And Allâh rendered the word of the disbelievers lowermost (that He made the disbelievers pass the cave in vain.) And the word of Allâh is always uppermost. And Allâh is all-prevailing, all-wise (in that He extracted His Nabî with his companion from the clutches of the enemy and safely delivered them to Madînah Munawwarah.)” [Sûrah Tawbah verse 40]

The virtues of Hadrat Abû Bakr رضي الله عنه described in the aforementioned verse, even a tenth of these virtues was not bestowed upon any other member of this Ummah. Now we briefly discuss the virtues of Abû Bakr رضي الله عنه referred to in the verse:

1. When these villainous disbelievers were determined to eliminate Rasûlullâh ﷺ and they had unanimously agreed to assassinate him, then only Rasûlullâh ﷺ proposed to migrate from Makkah with the divine commandment of Allâh. Furthermore, with the divine directive of Allâh Ta‘âlâ, he took Abû Bakr رضي الله عنه along with him. If Abû Bakr رضي الله عنه was not sincere or he was not a man of true faith or he was not an ardent devotee of Rasûlullâh ﷺ, Allâh Ta‘âlâ would never have approved of Rasûlullâh ﷺ taking him along on such a

challenging occasion. Furthermore, if Rasûlullâh ﷺ himself was not absolutely convinced of Abû Bakr رضي الله عنه's sincerity, love and devotion, he would not have taken him along with him. Allâh Ta'âlâ forbid, the Prophet of Allâh was not such a fool that he was unable to differentiate between a friend and foe or between a sincere person and a hypocrite. That Rasûlullâh ﷺ took Abû Bakr رضي الله عنه with him on such a dangerous journey is ample testimony to the fact that Rasûlullâh ﷺ considered him to be his ardent follower, special friend, devoted and gallant companion and his faithful sympathiser. Moreover Allâh Ta'âlâ declares in the Holy Qurân: "You would have known them by their distinctive marks; surely you will recognise them from the tone of their speech." [Sûrah Muḥammad] Allâh Ta'âlâ had blessed Rasûlullâh ﷺ with such a superior level of *Firâsat* (intuition) that just by looking at a hypocrite's face and listening to his words, he was able to ascertain that the person is a hypocrite. So let us assume - hypothetically speaking of course – that Abû Bakr was a hypocrite as the Shi'ahs claim. How is it possible for this detail to be concealed from Rasûlullâh ﷺ? Okay, even if this fact was hidden from Rasûlullâh ﷺ, how could it be concealed from Allâh Ta'âlâ, the knower of the unseen? How would He have sanctioned His Prophet taking a hypocrite on this most significant journey?

2. Hadrat 'Alî, Hasan Baṣrî and Sufyân bin 'Uyaynah رضي الله عنهم say that in this verse, Allâh Ta'âlâ

reproached the whole of mankind for refraining from assisting Rasûlullâh ﷺ. Only Abû Bakr رضي الله عنه was excluded from this reproach. Not only was he excluded, Allâh Ta‘âlâ cites Abû Bakr رضي الله عنه’s companionship and friendship on this sensitive occasion in words of admiration.

3 *Thâniyath-Nayn* The fact that Allâh Ta‘âlâ employed the phrase *Thâniyath-Nayn* (the second of the two) in reference to both of them in the cave, is a clear indication that after the messenger of Allâh Ta‘âlâ, Abû Bakr رضي الله عنه occupies the most lofty status in the eyes of Allâh. Imâm Qurtubî says: “The phrase *Thâniyath-Nayn* clearly attests that Abû Bakr be the Caliph after Rasûlullâh ﷺ because the Caliph (successor) is always the *Thânî* (second-in-charge) of the king.” [Tafsîr Qurtubî volume 8 page 147]

Hadrat Anas bin Mâlik رضي الله عنه says, once Rasûlullâh ﷺ asked Hassân bin Thâbit رضي الله عنه if he had composed any poetry in honour of Abû Bakr. When he replied in the affirmative, Rasûlullâh ﷺ said: “Go ahead. Recite it for me. I wish to listen to it.” Hassân recited the following stanza:

“He was *Thâniyath-Nayn* (the second of the two) in the cave, the exalted. The enemy ascended the mountain and scampered around them. He was the beloved of Rasûlullâh ﷺ and the whole world knows that no one can outweigh him.”

4. *Iz Humâ Fil Ghâr* (When both of them were in the cave.)

Allâh Ta‘âlâ’s choice of words *Iz Humâ Fil Ghâr* (when both of them were in the cave) depicts Abû Bakr رضي الله عنه to be *Yâre-Ghâr* (beloved of the cave. From this incident, the phrase *Yâre-Ghâr* originates for a person who fulfils the rights of love and devotion.

5. *LiSâhibihî* (He told his companion).

Allâh Ta‘âlâ has employed the words *LiSâhibihî* as an expression of Abû Bakr رضي الله عنه’s *Sahâbiyyat* (companionship) with Rasûlullâh ﷺ. The Shias as well as the Sunnis unanimously agree that the person referred to in this verse *LiSâhibihî* is a reference to no another than Abû Bakr رضي الله عنه. And in the Arabic language, the word *Sâhib* is synonymous with *Sahâbî*. There is no difference between the meanings of *Sâhib* and *Sahâbî*. And only Abû Bakr رضي الله عنه was bestowed with this lofty status (of being mentioned in the Qurân as a *Sahâbî*). Since Allâh Ta‘âlâ mentions Abû Bakr’s *Sahâbiyyat* (companionship) in the Holy Qurân, the ‘Ulamâ say that the person who rejects the *Sahâbiyyat* of Abû Bakr رضي الله عنه is actually guilty of rejecting this verse and the rejection of any verse of the Holy Qurân is tantamount to *kufir* (disbelief).

In the same vein, the same rule applies to those *Sahâbah* whose *Sahâbiyyat* (companionship) is established by *Ahâdîth*

*Mutawâtirah*¹⁸⁶ or by *Ijm‘â* (consensus). However, he who rejects those *Ṣaḥâbah* whose *Ṣaḥâbiyyat* is established by *Khbar Wâḥid*¹⁸⁷ alone will not be regarded as a disbeliever. Yes, he will be referred to as a *Mubtad‘i* (heretic).

During the Caliphate of *Ḥadrat Abû Bakr رضي الله عنه*, a person was reciting *Sûrah Tawbah* when he came to the verse “When he said to his companion ‘do not grieve’, *Abû Bakr رضي الله عنه* burst out crying saying: “By Allâh! I am the ‘companion’ referred to in this verse.” [Tafsîr Ibn Jarîr volume 10 page 96]

6. Lâ **Tahzan** (Do not grieve)

Whilst systematically searching for Rasûlullâh ﷺ, when the polytheists of Makkah reached the mouth of the cave, *Abû Bakr رضي الله عنه*’s gaze fell on them and he started weeping. He said: “O Prophet of Allâh! If I am killed, only one lone individual will be eliminated but if you had to fall into the hands of the enemy and you are martyred, the entire Ummah will be eliminated.” In an attempt to allay his anguish, Rasûlullâh ﷺ said: “Abu Bakr, do not grieve. Take comfort

¹⁸⁶ A *Ḥadîth* narrated with an uninterrupted chain of upright and reliable narrators of such vast numbers that their unanimity upon falsehood is inconceivable.

¹⁸⁷ A *Ḥadîth* narrated by just one person transmitted to another solitary narrator and so forth until it reaches the final narrator.

from the fact that Allâh is with us.” [Rawḍul-Anf volume 2 page 4]

Hujjatul-Islâm Hadrat Maulânâ Qâsim Nânotwî رحمۃ اللہ علیہ (the founder of Dârul-‘Ulûm Deoband) writes in Hadiyatush-Shî‘ah: “The words ‘*Lâ Tahzan*’ which means ‘do not grieve’ actually proves the heartfelt devotion and sincere faith of Abû Bakr رضي الله عنه. Otherwise, what was the need for him to grieve? In fact, according to the beliefs of the Shias, Allâh Ta‘âlâ forbid, Abû Bakr رضي الله عنه was an enemy to Rasûlullâh ﷺ. If he really was the enemy, this was not an occasion of grief. This would have been an occasion of ultimate joy as Rasûlullâh ﷺ was now in his absolute power. He could have mobilised the enemy into the cave and finished him off. What better opportunity was there than this occasion? Alas, if we could procure ‘eyes of justice’ for the Shias, we would have procured them long ago. At least they would have been able to behold the close companionship of the first Caliph.

Urdu Stanza: “If love and affection were being sold around here, we would have purchased them long ago for our beloved.”

They were all alone in the cave. Abû Bakr had an ideal opportunity to assassinate his ‘enemy’. There was nobody around to question him. He could have vanished after doing his job. Abû Bakr could have sent a message to the enemy with his eldest son ‘Abdullâh bin Abû Bakr, who was appointed as their (Rasûlullâh ﷺ and Abû Bakr’s) secret scout at the cave of Thaur. Or he could have sent a message to the enemy with his daughter Asmâ, who used to bring food to them daily whilst

they were holed up in the cave. If this family of Siddîque really harboured an iota of revulsion against Rasûlullâh ﷺ, they wouldn't have demonstrated such unassailable levels of self-sacrifice.

In short, Abû Bakr رضي الله عنه's grief and anguished weeping at the sight of the enemy was all due to his devoted love for Rasûlullâh ﷺ. If Abû Bakr رضي الله عنه was terrified of his own life, the word 'fear' instead of 'grief' would have been used. The word *Huzn* in the Arabic language is used to describe sorrow or when separating from the beloved or it is used when one's hopes have been dashed. And when the occasion concerns fear of life, the word *Khauf* (fear) is used. When Mûsâ عليه السلام landed at Mount Tûr where he was honoured with prophethood, he was divinely instructed to throw his staff on the ground. The moment he threw it, it turned into a python. Mûsâ عليه السلام took flight with such horror that he didn't dare turn back to look. This is when Allâh Ta'âlâ commanded him: "O Mûsâ! Go ahead and do not fright. The messengers do not fright before Me."

This verse clearly shows that Mûsâ عليه السلام had feared for his life from the perceptible menace of the python. This is why Allâh Ta'âlâ consoled him with the words: "do not fear". Allâh Ta'âlâ did not say: 'do not grieve'. Similarly, when Mûsâ عليه السلام killed a Qibî in error and the people of Fir'awn wanted to execute him, Mûsâ عليه السلام fled from there overwhelmed with dread. Describing this occasion, Allâh Ta'âlâ says: "And so he escaped from there glancing about in fear."

The word *Khawf* (fear) is mentioned scores of times in the Holy Qurân. Wherever it is mentioned, this is clearly what is meant; fear. And on occasions of sorrow, the word *Huzn* (grief) is used.

When the brother's of Yûsuf عليه السلام cautioned their father Y'aqûb عليه السلام that they fear he will perish in grief, he replied:

"I lament of my sorrow and grief before Allâh Alone." [Sûrah Yûsuf verse 86]

On this occasion, the word grief was used, not fear.

Furthermore, a number of other verses attest to the fact that word *Huzn* (grief) is used differently from that of *Khawf* (fear). As Allâh Ta'âlâ says in another verse:

"(When sincere Muslims are about to depart from this world) angels descend upon them saying: 'do not fear and do not grieve'." [Sûrah Sajdah verse 30]

If grief and fear was the same thing, what was the need then to repeat it in the aforementioned verse? Actually, fear is something completely dissimilar to grief. Fear denotes anxiety in relation to the future whilst grief implies the current loss of one's heartfelt desires.

Furthermore, the word grief is used as an antonym to joy whilst the antonym of fear is tranquillity and calm. For instance, when a person loses a close relative and the distress he suffers at this moment is referred to as grief. Nobody refers to this condition as fear. On the other hand, if a child climbs up a wall and there is fear of him losing his life, the anxiety the parent suffers at

this moment is referred to as fear. Not even a fool will refer to this anxiety as grief. Yes, grief is referred to as the anxiety within the actual adversity whilst fear implies the anxiety of imminent danger that is yet still to come.

In order to placate the Shias, let us assume the sentence ‘do not grief’ in the verse under discussion means ‘do not fear’, then too it would not affect us in the least because then the verse will mean: ‘O Abû Bakr! Do not fear’. Obviously, his fear will come to the fore only when he is terrified of his own life. And this dread can only come about due to the disbelievers hostility towards him and this hostility also was due to his sincere Îmân otherwise there was no need for Rasûlullâh ﷺ to pacify him and that too with words like ‘Allâh is with us’.

7. Allâh is with us

After consoling him with the words ‘do not grief’ Rasûlullâh ﷺ further pacified Abû Bakr رضي الله عنه with the words ‘Allâh is with us’. In other words, the favours of Allâh Ta‘âlâ are with us. And evidently Allâh Ta‘âlâ sides with the Muslims on many occasions as mentioned in the Qurân: ‘verily Allâh is with the believers, verily Allâh is with the pious, verily Allâh is with those who do good’ and so forth.

So, within the context of the verse ‘when he said to his companion, do not grieve, certainly Allâh is with us’ Allâh Ta‘âlâ draws our attention to the fact that Abû Bakr رضي الله عنه also harboured enmity for the disbelievers otherwise why would Rasûlullâh ﷺ console him and why would Allâh Ta‘âlâ be with him? That Allâh Ta‘âlâ is with him just as Allâh Ta‘âlâ

is with Rasûlullâh ﷺ is more than sufficient for us. In the aforementioned verse Allâh Ta'âlâ uses the phrase *Ma'anâ* (with us). In the usage of a single phrase, Allâh Ta'âlâ illustrates His assistance and support for both of them. He did not use the words *Allâh is with me and with you*. This clearly reveals that just as Allâh Ta'âlâ was with Rasûlullâh ﷺ, He was also with Hadrat Abû Bakr رضي الله عنه.

Furthermore, the sentence *Allâh Ta'âlâ is with us* is a nominal clause, which underscores permanence and continuation. The verse will consequently mean: 'Allâh's affiliation, support and assistance will remain continuously with them. It would never separate from them. Even if we assume that this sentence does not display permanence, then too the Shias will have to concede that at this particular moment in time, Rasûlullâh ﷺ and Hadrat Abû Bakr رضي الله عنه were both united in the common goal of travelling in the path of Allâh Ta'âlâ and in their comradeship. And it is not possible for Allâh Ta'âlâ to abandon the companionship and support of Rasûlullâh ﷺ. So, in the verse *Allâh Ta'âlâ is with us*, the companionship and support of Allâh Ta'âlâ in favour of Rasûlullâh ﷺ is also perpetual because the stake of both of them is coupled together since the word used is *with us* simultaneously and not *with you* and *with us* separately.

Furthermore, the fact that Allâh Ta'âlâ says *Allâh Ta'âlâ is with us* clearly indicates that the companionship of Allâh Ta'âlâ with Rasûlullâh ﷺ and Abû Bakr رضي الله عنه is with their personal self. It is not subject to any prerequisite. After the words *do not grief*, Allâh Ta'âlâ did not say *Allâh Ta'âlâ is with the believers* etc. Had he said this, it would mean that

Allâh Ta'âlâ's companionship is subject to the proviso of Îmân. In other words, if you have Îmân Allâh Ta'âlâ is with you otherwise not. And in this case, where Allâh Ta'âlâ's companionship is not restricted to any pre-condition, His companionship is eternal. There is no possibility of this companionship then vanishing. In short, since Allâh Ta'âlâ said *Allâh Ta'âlâ is with us* instead of saying *Allâh Ta'âlâ is with the believers* or any other such descriptive words, suggests that the companionship and intimacy of Allâh Ta'âlâ with Abû Bakr رضي الله عنه is with the personal self Abû Bakr رضي الله عنه and not with some attribute of his.

We have mentioned a summary of Maulânâ رحمه الله عليه's explanation. For further details, refer to the original of Hadiyyatush-Shi'ah.

When Fir'awn was in pursuit of Mûsâ عليه السلام, the followers of Mûsâ exclaimed: "Verily we will be apprehended".

In reply, Mûsâ عليه السلام responded: "Never! Certainly my Lord is with me. He will guide me."

Mûsâ عليه السلام expresses the companionship of Allâh Ta'âlâ with a singular word form. He did not say that my Lord is with 'us' but he said 'with me'. So Mûsâ عليه السلام restricted the this divine companionship to himself only without including any of his followers in this divine companionship. And Rasûlullâh ﷺ on the other hand, used the plural in the verse 'Allâh Ta'âlâ is with *us*. In other words, O Abû Bakr! Do not grieve because Allâh Ta'âlâ is with both of us. Rasûlullâh ﷺ did not restrict this divine companionship to himself

exclusively but he included his devoted friend and dedicated companion Abû Bakr رضي الله عنه also within this company.

Furthermore, the companionship of Mûsâ عليه السلام was a companionship of *Rabbâniyyah* (lordship) because he used the word *my Lord is with me*, whilst the companionship of Rasûlullâh ﷺ and Abû Bakr رضي الله عنه was an *Ilâhî* (divine) companionship. Rasûlullâh ﷺ expresses this companionship with the words *Allâh is with us* instead of *My Lord is with us*. He uses the name Allâh, which is a comprehensive name including all the flawless divine attributes of Allâh Ta‘âlâ. Mûsâ عليه السلام on the other hand, expresses his companionship with Allâh Ta‘âlâ with just one attribute of *Rabbâniyyah* (lordship). [Mawâhib]

8. So Allâh Ta‘âlâ transmitted His tranquillity upon him.

When Allâh Ta‘âlâ transmitted this tranquillity upon Rasûlullâh ﷺ, due to the *barakah* of Rasûlullâh ﷺ, Abû Bakr رضي الله عنه was also bestowed a share of it. It appears in a narration of Bayhaqî that Rasûlullâh ﷺ made Du‘â for Abû Bakr رضي الله عنه. Subsequently, this tranquillity descended upon Abû Bakr رضي الله عنه as well. [Khasâisu Kubrâ volume 1 page 185]

Ibn ‘Abbâs رضي الله عنه says: “The word *Sakînah* in the above verse refers to tranquillity.”

‘Allâmah Harawî says: “*Sakînah* is the name of a very unique feature and it is made up of three components; *Nûr*, *Quwwat* and *Rûh*.”

Nûr (spiritual illumination) illuminates the heart. The proofs of Îmân and the realities of faith become exposed to the heart. The difference between truth and falsehood, between guidance and deviation and between doubt and certainty are laid bare to the heart. With *Quwwat* the heart develops determination and perseverance. When engaged in devotion to Allâh Ta‘âlâ, it is predisposed to a distinctive zeal. And it is due to this very *Quwwat* that the heart remains dominant over the carnal demands of the *Nafs*. As for the *Rûh*, it adds dynamism to the heart. Subsequently, the heart is roused from the sleep of negligence becoming alert in the path of Allâh Ta‘âlâ.”

According to the narrations of Bukhârî and Muslim, the following couplet of ‘Abdullâh bin Rawâḥah رضي الله عنه was gushing forth from the blessed tongue of Rasûlullâh ﷺ:

“O Allâh! If Your divine guidance was not with us, we would not have been rightly guided. We wouldn’t have offered charity or Ṣalâh. So send down upon us your special *Sakînah* (tranquillity and comfort.” [For further details refer to *Madârijus-Sâlikîn* volume 2 page 278]

(Returning to the commentary on the aforementioned verse) according to the more accepted opinion, the personal pronoun in the word ‘*Alayhi* (upon him) refers to Rasûlullâh ﷺ. According to Ibn ‘Abbâs رضي الله عنه, the personal pronoun refers to the word *Ṣâhibihî* (his companion) because it is grammatically more appropriate to refer the personal pronoun to the noun that is closer. And the word *Ṣâhibihî* (his companion, which refers to Abû Bakr رضي الله عنه) is closer than

the word ‘*Alayhi* (upon him, which refers to Rasûlullâh ﷺ). Furthermore, the letter *Fâ* in the sentence *Fa-anzalallâhû* indicates that this sentence is a subsequence to the verse *Lâ Tahzan* (do not grieve). In this manner, the verse will mean that when Abû Bakr رضي الله عنه was overcome with grief, Allâh Ta‘âlâ sent down His *Sakînah* (tranquillity) upon him in order to soothe his heart and to allay his fear and anxiety. [Rûhul-Ma‘ânî volume 10 page 27]

Imâm Râzî in his Tafsîr Kabîr is also of the opinion that the personal pronoun in the aforementioned verse refers to Abû Bakr رضي الله عنه and not to Rasûlullâh ﷺ.

‘Allâmah Suhaylî رحمه الله عليه says: “According to most Mufasssirîn, the personal pronoun in the word ‘*Alayhi* is a reference to Abû Bakr رضي الله عنه and not to Rasûlullâh ﷺ because Rasûlullâh ﷺ had already acquired tranquillity and ease before this.” According to some ‘Ulamâ, the personal pronoun refers to Rasûlullâh ﷺ and Abû Bakr رضي الله عنه is subordinately included. According to the *Mushaf* (copy of the Qurân) held by Hadrat Hafṣah رضي الله عنها, the verse reads as ‘*Alayhimâ* (upon both of them) with a dual pronoun instead of just ‘*Alayhi* (upon him).

9. “And We supported him with forces that you could not distinguish.”

In other words, Allâh Ta‘âlâ assembled a force of defending angels around the cave of Thaur, overwhelming the polytheists with such awe that they didn’t even muster the courage to steal

a glance into the cave. As in the case of the people of the cave (*Ashhâbe-Khaf*); due to a distinctive awe from Allâh Ta‘âlâ, nobody had the guts to peek into the cave. As Allâh Ta‘âlâ says: “Had you come across them, you would have turned away from them in flight and you would have certainly been filled with awe of them.” [Sûrah Kahf verse 18]

In Mu‘jame Tabrânî, Hadrat Asmâ bint Abî Bakr رضي الله عنها narrates: “Following an exhaustive search for Rasûlullâh ﷺ, when the Quraysh ultimately landed at the mouth of the cave, Abû Bakr رضي الله عنه, who was quite shaken, submitted: “O Rasûlullâh ﷺ! The man standing right in front of the mouth of the cave, he is bound to notice us.” Rasûlullâh ﷺ replied: “Never! The angels are screening you and I with their wings.” In the interim, this man sat down right in front of the cave relieving himself. Rasûlullâh ﷺ remarked: “Had this person caught sight of us, he wouldn’t have been passing water right before us.” [Rûhul-Ma‘ânî volume 10 page 88] A similar narration is reported in Musnad Y‘alâ on the authority of Hadrat ‘Âyeshah رضي الله عنها from Hadrat Abû Bakr رضي الله عنه.

According to some ‘Ulamâ, the personal pronoun in the aforementioned verse ‘*We supported him...*’ refers to Abû Bakr رضي الله عنه. This is corroborated by the narration of Anas bin Mâlik رضي الله عنه who says that Rasûlullâh ﷺ once remarked: “O Abû Bakr! Allâh has sent down His *Sakînah* over you and supported you” [ibid]

10. And Allâh rendered the word of the disbelievers lowermost. And the word of Allâh is always uppermost. And Allâh is all-prevailing, all-wise.

‘And Allâh Ta‘âlâ demeaned the disbelievers’ and failed them in their calculating plots. He returned them utterly unsuccessful right from the mouth of the cave and protected Rasûlullâh ﷺ with unnoticed forces. Angels were appointed to guard the cave and the web of a spider – which is referred to as the frailest of houses – was rendered a source of protection more secure than an ironclad fort. ‘And the word of Allâh Ta‘âlâ is enduringly uppermost.’ Allâh Ta‘âlâ delivered His Nabî ﷺ together with his beloved companion to Madînah Munawwarah safe and sound. And Surâqah, who was waiting to capture Rasûlullâh ﷺ, he himself was captured by the obedience and submission to Rasûlullâh ﷺ. He turned out to become an eternal slave to Rasûlullâh ﷺ. ‘And Allâh is all-prevailing, all-wise.’ His supremacy and wisdom encompasses everything. All the aforementioned benefits like His undetectable support, divine companionship and the descent of the angels with *Sakînah* (tranquillity) are all the outcome of His wisdom and supremacy.

It wouldn’t baffle the intellectuals to understand that the companion of the cave who was conferred with divine companionship, spiritual tranquillity and angelic support in the company of Rasûlullâh ﷺ, it is incredibly impossible for such a personality to be a hypocrite.

So the Lord Who, without any tangible medium, protected His Prophet ﷺ in this journey of *Hijrah* (migration) and on other

numerous occasions. People should not be under the misconception that Allâh Ta‘âlâ requires the assistance of anyone else for the protection of His Rasûl ﷺ and His Rasûl’s ﷺ companion.

Persian couplet: “Do not brag about your service to the king. Rather consider it a favour that he has allowed you to serve him.”

Summary

To sum up, in the aforementioned verses, the impressive manner in which Allâh Ta‘âlâ describes the companionship of Abû Bakr رضي الله عنه on this journey of *Hijrah* is a conclusive testimony to his tremendous virtues and indisputable sacrifices. Even his most biased enemies concede to this fact.

Hereunder, we present a few poems of Hamla Haydarî:

“The narrator narrates that when the chief-general of the Dîn (Rasûlullâh ﷺ) came into the divine protection of Allâh Ta‘âlâ from the evils of that deceptive community (the disbelievers), he set out for Abû Bakr رضي الله عنه’s house.

Abû Bakr رضي الله عنه was all set for migration because he was previously informed about their imminent departure.

When Rasûlullâh ﷺ reached the door of Abû Bakr رضي الله عنه and apprised him of the divine order enjoining them to depart,

Abû Bakr at once emerged from the house and joined Rasûlullâh ﷺ.

Rasûlullâh ﷺ and Abû Bakr رضي الله عنه took the road to Madînah and Rasûlullâh ﷺ removed his shoes,

Rasûlullâh ﷺ was walking barefooted whilst attempting to conceal himself from the enemy.

As they pressed ahead into the desert, Rasûlullâh ﷺ's blessed feet developed painful lesions.

This is when Abû Bakr رضي الله عنه carried him over his shoulders and this was a distinguished honour indeed.

Who has such ability to bear the momentous responsibility of prophethood?

They pressed ahead for a short distance when dawn broke out.

So they leaped into a place of safety to shield themselves from the eyes of the enemy.

In the darkness, then they caught sight of a cave that was called 'the cave of Thaur'.

They took refuge within the confines of this cave but first Abû Bakr رضي الله عنه entered the cave,

And wherever he noticed a hole, he plugged it with a piece of cloth torn from his cloak.

His cloak was insufficient to cover all the holes. He managed plugging all except one on which he place his foot.

Nobody else would have managed doing such an astronomical task as this is beyond the imaginable.

How did Abû Bakr رضي الله عنه manage looking at the holes in the darkness of the night? This was the miracle of Abû Bakr رضي الله عنه.

Nobody but Abû Bakr would have executed such a task.

Thereafter Rasûlullâh ﷺ entered the cave and both companions sat down.”

This narrative confirms that Rasûlullâh ﷺ took Hadrat Abû Bakr رضي الله عنه along with him on this perilous journey. First Rasûlullâh ﷺ went to Abû Bakr رضي الله عنه's house and from there both of them set out together. Abû Bakr رضي الله عنه carried Rasûlullâh ﷺ on his shoulders. Before they could set foot into the cave, Abû Bakr رضي الله عنه entered the cave first. He cleaned the place up a bit and tearing strips of cloth from his own cloak, he plugged all the holes. Just one hole was left which he plugged with his heel. All these gallant sacrifices distinctly prove Abû Bakr رضي الله عنه's sincerity and love for Rasûlullâh ﷺ. These are not gestures of hypocrisy and enmity (as the Shi'as claim). If these are signs of hypocrisy and enmity according to the Shi'as, I wonder what the signs of true love would be?

They remained in the cave for three long days during which the food was provided daily from Abû Bakr رضي الله عنه's house. On the third day, Abû Bakr رضي الله عنه's son appeared at the cave with two she-camels. Rasûlullâh ﷺ mounted one of them with Abû Bakr رضي الله عنه as his co-rider. 'Âmir, the camel-driver

mounted the second camel. He was the emancipated slave of Abû bakr رضي الله عنه. They set out for Madînah in this manner.

The author of Hamlah Haydarî describes this in the following poem:

“As per divine instruction, Rasûlullâh ﷺ remained in the cave for three nights.

Abû Bakr’s son would deliver their provisions daily and he would also apprise Rasûlullâh ﷺ of the conditions prevailing in Makkah.

The polytheists were after all, searching every city, desert region and mountain for him.

There was another man by the name of ‘Âmir. He would pass the night in Baitul-Harâm and he was employed as a shepherd by Abû Bakr رضي الله عنه. He had also embraced Islâm and he was inebriated with the love of Rasûlullâh ﷺ.

Every morning he would graze his goats within the vicinity of the cave. In this manner, he was able to provide milk for Rasûlullâh ﷺ and Abû Bakr رضي الله عنه.

Nobody else, neither friend nor foe, was aware of this furtive arrangement except Rasûlullâh ﷺ and Abû Bakr رضي الله عنه.

Addressing the son of Abû Bakr, Rasûlullâh ﷺ said: ‘O you who are like his father in sincerity and devotion!

We require two camels to convey us to Yathrib.’

The son of Abû Bakr immediately got up to discharge this request of Rasûlullâh ﷺ.

And he informed the appointed person ('Abdullâh bin Arîqat, the guide) to meet them on a certain morning with the camels.

When he heard this, he promptly got two camels ready.

When the deserts and mountains were devoid of any sign of the enemy, Rasûlullâh ﷺ started travelling.

On the fourth morning, Rasûlullâh ﷺ emerged from the cave and as pre-arranged, the guide was waiting at its mouth with the two camels.

Rasûlullâh ﷺ and Abû Bakr رضي الله عنه mounted one of them whilst the camel-man, 'Abdullân bin Arîqat and 'Âmir bin Fuhayrah mounted the other."

Reverting to the story of the cave

For three long days, Rasûlullâh ﷺ stayed hidden in the cave. 'Abdullâh¹⁸⁸, the son of Abû Bakr رضي الله عنه would spend the

¹⁸⁸ The noble son of Hadrat Abû Bakr رضي الله عنه. He had already embraced Islâm by this time. He passed away even before his father during his Caliphate. [Isâbah volume 2 page 283]

'Abdullâh bin Abî Bakr رضي الله عنه remained in Makkah whilst 'Abdullâh bin Arîqat joined Rasûlullâh ﷺ on this blessed journey as a guide. When he returned from Madînah to Makkah, he informed 'Abdullâh bin Abî Bakr of

day in Makkah amassing information about the polytheists and in the evenings, he would give them a detailed report of the happenings in Makkah and rapidly depart as early as possible. ‘Âmir bin Fuhayrah¹⁸⁹ رضي الله عنه (the emancipated slave of Abû Bakr رضي الله عنه) would come daily to the cave after ‘Ishâ when it was somewhat dark. He would come with a few she-goats so that Rasûlullâh ﷺ and Abû Bakr رضي الله عنه could drink whatever milk they required. This is how they passed three nights in the cave.

On the fourth morning, ‘Abdullâh bin Arîqat¹⁹⁰ (who was appointed as their guide to Madînah), as per his pledge, turned

the safe passage of these two personalities. The moment he received this news, he made preparations to take the whole family of Abû bakr رضي الله عنه to Madînah.

¹⁸⁹ ‘Âmir bin Fuhayrah رضي الله عنه was also one of those Sahâbah who embraced Islâm right at the beginning. He was the slave of Tufail bin ‘Abdullâh, who subjected him to a great deal of physical maltreatment and oppression. Abû Bakr purchased him from Tufail bin ‘Abdullâh and set him free. He participated in the battle of Badr and Uḥud. He was martyred in the battle of Bîr Ma‘ûnah. His body was raised to the sky and later lowered to the ground. [Iṣṭabah]

¹⁹⁰ Hâfiz ‘Abdul Ghanî Muqadassî, ‘Allâmah Suhaylî and ‘Allâmah Nawawî say that on the basis of authentic narrations, they are unable to determine whether ‘Abdullâh bin Arîqat embraced Islâm or not. And this is the favoured opinion. However, Wâqidî says that he embraced Islâm. And Allâh Ta‘âlâ knows best. [Zarqânî volume 1 page 339, Iṣṭabah volume 2 page 274]

up at the cave with two she-camels. Casting aside the normal route to Madînah, he took them on the more unfamiliar coastal route to Madînah Munawwarah. [Bukhârî Bâbul-Hijrah]

Rasûlullâh ﷺ mounted one camel whilst Abû Bakr رضي الله عنه mounted the other. In order to serve them, Abû Bakr رضي الله عنه also took his emancipated slave, ‘Âmir bin Fuhayrah, along with him and seated him behind him on the same camel. ‘Abdullâh bin Arîqat mounted his own camel and since he was the guide, he would walk slightly ahead of them. [Zarqânî volume 1 page 340]

Shaikh ‘Abdul-Haq Muhaddithe-Dehlawî رحمه الله عليه says: “Rasûlullâh ﷺ was mounted on one camel with Abû Bakr رضي الله عنه seated directly behind him. ‘Abdullâh bin Abû Bakr and ‘Âmir bin Fuhayrah were mounted on the second camel.” [Madârijun-Nubbuwwah volume 2 page 85]

However, the previous opinion is more authentic because Hâfiz explicitly mentions in Fathul-Bârî that apart from ‘Âmir bin Fuhayrah, nobody else accompanied Rasûlullâh ﷺ and Abû Bakr رضي الله عنه on this journey. ‘Abdullâh bin Arîqat was on the third camel and leaving aside the normal arterial route. he chose an unfamiliar route to Madînah Munawwarah.¹⁹¹

¹⁹¹ The actual words of Bukhârî are: “So he came to them with their mounts on the third morning.” Muslim bin ‘Uqbah adds from Ibn Shihâb: “After the ruckus died down, their friend came to the two of them with their camels. Both of them set out with ‘Âmir bin Fuhayrah to serve and assist them. Abû Bakr seated him (‘Âmir) behind him on the same camel. Beside him,

When Abû Bakr رضي الله عنه embraced Islâm, he had a princely sum of forty thousand Dirhams in his possession. He spent most of this amount in the path of Allâh. He would regularly purchase slaves and set them free. He had just five thousand from the original forty at the time of *Hijrah*. He took this money along as well. Even this was exhausted in purchasing the land for Musjide-Nabawî and in other religious projects. Hadrat ‘Âyeshah رضي الله عنها says: “When Abû Bakr رضي الله عنه passed away, he didn’t leave behind a single Dînar nor Dirham.” [Isâbah volume 2 page 342]

Nonethelss, ‘Abdullâh bin Arîqat took Rasûlullâh ﷺ and Hadrat Abû Bakr رضي الله عنه towards the lower regions of Makkah along the coastal route. From here they made their way to the lower regions of ‘Asfân travelling a stage at a time until they ultimately reached Qubâ (on the outskirts of Madînah). [Fathul-Bârî volume 7 page 186]

Note: Rasûlullâh ﷺ left home and went straight to Abû Bakr رضي الله عنه’s house. Taking him with him, both of them went into hiding in the cave of Thaur. In the meantime, the disbelievers laid siege to his home but when they failed to locate him, a comprehensive search was launched. They frantically dispatched trackers to all areas and some of them eventually landed at the mouth of the cave but to no avail. Allâh Ta’âlâ availed the services of a spider that couldn’t have

nobody else accompanied these two people. [Fathul-Bârî volume 7 page 186 Bâbul-Hijrah, Zarqânî volume 1 page 34]

been provided by a hundred coats of mail. He remained concealed within this cave for three long days whilst the disbelievers kept up their exhaustive search for this period as well. When they ultimately became despondent of finding him, they sat down in frustration. In spite of their substantial offers of a reward of one hundred camels for the person who locates Rasûlullâh ﷺ and Abû Bakr رضي الله عنه, all their efforts went in vain. Exasperated by these turn of unexpected events, the intensity of their search subsequently subsided. This is when Rasûlullâh ﷺ and Abû Bakr رضي الله عنه slipped out of the cave and taking the coastal route, set out for Madînah Munawwarah.¹⁹²

¹⁹² Hâfiz Ibn Kathîr says: “They both sought refuge in the cave. They halted there for three days so that the search for them could calm down. When the polytheists lost track of them, as explained earlier, they despatched search parties all over the place and they offered a reward of one hundred camels to anyone who captures either both of them or even one of them. So they left no stone unturned in searching for them until they were exasperated with confusion. And one of those who was zealously tracking them on behalf of the Quraysh was Surâqah bin Mâlik bin J’ushum, as explained previously.” [Al-Bidâyah Wan-Nihâyah volume 3 page 182] Sîrat Ibn Hishâm records this incident thus: “Until three days passed and people calmed down (in pursuit of them) when their companion (guide) turned up before them. They hired him with a camel for both of them and a camel for himself.” [Sîrat Ibn Hishâm volume 1 page 172] The narration of Ibn Shihâb contains the following words: “Until the furore died down, their companion (guide) came to them with both their camels. Both of them set off with these two

Abû Bakr رضي الله عنه was well recognized amongst the people whilst Rasûlullâh ﷺ was not as well recognized as him. So whenever they encountered anyone en route who asked Abû Bakr who this man accompanying him is, he would reply: “This is the man showing me the way.” And in his mind, he would mean that this is the man showing me the proper road to goodness and to the hereafter. [Bukhârî volume 1 page 556]

Date of departure

About three months after the pledge of ‘Aqabah, on the first of Rab‘î-ul-Awwal, Rasûlullâh ﷺ set out from Makkah Mukarramah. Hâkim says that on the basis of consecutive narrations, it is established that Rasûlullâh ﷺ left Makkah on a Monday and he landed in Madînah Munawwarah on a Monday as well. However, Muḥammad bin Ishâq Khawârizmî says that Rasûlullâh ﷺ left Makkah on a Thursday. Hâfiz ‘Asqalânî says: “The most authentic version is that Rasûlullâh ﷺ left Makkah itself on Thursday. He halted over in the cave for three days. On Monday he left the cave and set out for Madînah Munawwarah. [Zarqânî volume 1 page 325]

Asmâ bint Abî Bakr رضي الله عنها says: “After the departure of Rasûlullâh ﷺ, some people came to my father’s house

camels in the company of ‘Âmir bin Fuhayrah who was taken along to serve and assist them. Abû Bakr made him sit right behind him on the same camel. With these two personalities, there was no one else besides him.” [Fathul-Bârî volume 7 page 186]

enquiring about the whereabouts of Abû Bakr رضي الله عنه. Amongst them was Abû Jahal. When he asked me about the whereabouts of my father, I responded: ‘By Allâh! I have no idea whatsoever.’ Abû Jahal delivered such an awful slap to my face that my ear-ring fell off.” [Sîrat Ibn Hishâm volume 1 page 172]

Story of Ummu M‘abad رضي الله عنها

As he slipped out of the cave en route to Madînah Munawwarah, Rasûlullâh ﷺ passed the tent of Ummu M‘abad رضي الله عنها. She was a remarkably noble and incredibly hospitable woman. She would often sit on the porch of her tent. People of Rasûlullâh ﷺ’s caravan approached her to purchase some dates and meat but she had nothing to offer them. Rasûlullâh ﷺ’s glance fell onto a young goat in the corner of the tent. When he enquired about it, Ummu M‘abad رضي الله عنها replied: “This goat is dreadfully frail and weak. This is why it is unable to graze with the rest of the herd out in the fields.” Rasûlullâh ﷺ asked: “Does she have any milk?” She replied: “How can she ever have milk in this condition?” Rasûlullâh ﷺ asked: “Do I have your permission to milk her?” She replied: “May my parents be sacrificed for you. If there is any milk in them, you are more than welcome to help yourself.” Reciting *Bismillâh*, Rasûlullâh ﷺ placed his blessed hand over its udders, which miraculously started filling up with milk. Rasûlullâh ﷺ then set about milking the goat. A huge container, from which about eight to ten people could satiate themselves,

filled up with its milk. Rasûlullâh ﷺ offered the milk to Ummu M'abad رضي الله عنها first. She drank to her fill. He then offered the container to his companions and then he drank right at the end. He once again milked the goat until the container was brimming with milk yet again. He then handed the container over to her and after making *Bay'at* with her (pledge of allegiance), he set out on his journey once more. In the evening, when Abû M'abad returned home after grazing the goats, he noticed a huge container of milk lying there. Taken aback by this startling spectacle, he asked: "Where did this milk come from, Ummu M'abad? This goat had not a drop of milk." She replied: "Today an exceptionally blessed man happened to pass this way. By Allâh! This is due to his *Barakah* (blessings)." She then went on to recount what transpired. Abû M'abad remarked: "Enlighten me a bit more about this man." Ummu M'abad رضي الله عنها recounted Rasûlullâh ﷺ's countenance, his divine nobility, his awe-inspiring nature and his indefinable dignity. Details of this are mentioned in Mustadrak.

Abû M'abad remarked: "Okay, now I know who you are talking about. This is the same man from the Quraysh tribe. I will certainly present myself before him as well."

Whilst this was happening here on the outskirts, in Makkah itself, a voice from the heavens recited the following pieces of poetry. The poem itself was audible but the reciter was nowhere to be seen:

"May Allâh, the Lord of the people, grant the best of rewards to the two companions who were put up in the tent of Ummu M'abad.

They descended with divine guidance and she accepted this guidance. Surely his companion who accompanied him on this journey was successful. (A reference to Abû Bakr رضي الله عنه)¹⁹³

Congratulations and glad tidings upon the good fortune acquired by Abû Bakr due to his companionship with Rasûlullâh ﷺ. And he who is favoured by Allâh Ta'âlâ is fortunate indeed.

Congratulations to the Banû K'ab due to the eminence of their daughter for being readily available to the believers.

Ask your sister about her goat and her container. If you had to ask the goat, perhaps the goat would also testify.

He asked her for a goat and the goat produced such a copious amount of milk that it filled the palms.

He then left the goat with her and she would milk it for anyone and everyone who happened to pass by.”

¹⁹³ According to Ibn Hishâm's narration, this stanza reads as follows: “They both dropped in (at her house) in the desert and thereafter departed.” Sîrat Ibn Hishâm volume 1 page 172, Al-Bidâyah Wan-Nihâyah volume 3 page 189]

Hâfiz Ibn Kathîr says that Abû M'abad and Ummu M'abad both embraced Islâm. They also undertook the *Hijrah* and turned up by Rasûlullâh ﷺ in Madînah Munawwarah.

When Hassân bin Thâbit رضي الله عنه heard these lines sung by the voice from heaven, he responded by adding his own bit to it saying:

“Certainly the nation whose Prophet disappeared from them is spiritually dispossessed. And purified are those who present themselves before him morning and evening. (A reference to the Anṣâr.)

This (Prophet) departed from a nation whose intellects are wrecked and he went to another nation bearing a rejuvenated spiritual illumination.

Their Lord had guided them after spiritual deviation. He who pursues the truth would surely be rightly guided.

Can the rightly guided ever compare to those who are deviated?

The caravan of spiritual guidance alighted upon the people of Yathrib (Madînah) with good fortune and blessings.

He is a Prophet who witnesses that which ordinary people cannot see and he recites the word of Allâh in every gathering.

If he ever has to predict something about the future, it becomes perceptible the same day or by the next morning.”

This narration is reported by a number of Sahâbah رضي الله عنهم with a host of varying *Sanads*. Ummu M‘abad, Abû M‘abad (Ummu M‘abad’s husband), Hubaish bin Khâlid (Ummu M‘abad’s brother) and Abû Salîṭ Badrî are unanimously accepted as Sahâbah. However, there is some difference of opinion regarding the Sahâbiyyat of Hishâm bin Hubaish bin Khâlid. Ibn Hibbân regards him to be from amongst the

Sahâbah. Imâm Bukhârî رحمه الله عليه says that Hishâm heard this Hadîth from Hadrat ‘Umar رضي الله عنه. [Isâbah volume 3 page 603]

- Ummu M‘abad’s (رضي الله عنه) narration is cited by Ibnus-Sakan. [Isâbah Bâbul-Kunâ]
- Abû M‘abad’s (رضي الله عنه) narration is cited by Imâm Bukhârî رحمه الله عليه in his Târîkh and Imâm Ibnu Khuzaymah mentions it in his Sahîh. [See Isâbah Tarjumah Abû M‘abad Bâbul-Kunâ, Tabqât Ibn S‘ad volume 1 page 155, Mustadraku Hâkim volume 3 page 11]
- The narration of Hubaish bin Khâlid رضي الله عنه is cited by Baghawî, Ibn Shâhîn, Ibnus-Sakan, Tabrânî, Ibnu Didihî etc. [Isâbah volume 1 page 310]

The narrtion of Hubaish bin Khâlid رضي الله عنه is also cited by Hâfiz Ibn Sayyidun-Nâs in ‘Uyûn Al-Athar with his own *Sanad*. It is also mentioned in detail by Hâfiz Muzanî in his Tahzîbul-Kamâl with his own *Sanad*.¹⁹⁴

- Abû Salîṭ Badrî رضي الله عنه’s narration is cited in ‘Uyûn Al-Athar.

¹⁹⁴ Tahzîbul-Kamâl volume 1 page 34. Tahzîbul-Kamâl is one of the marvels of the (literary) world. Its handwritten manuscript is currently in Âṣifiyyah library Hyderabad, Dakkan. I have benefited from this specific copy. (Author)

- Hishâm bin Hubaish's narration is cited in Mustadrak. In relation to this narration, Hâkim says: "This Hadîth is based on an authentic (Sahîh) *Sanad* (chain of narrators.)" Hâkim thereafter goes on to mention the various chains of narrators of this Hadîth. [See Mustadrak volume 3 page 10] Although these chains of narrators individually do not meet the requirements of Sahîh but they contribute to it authenticity when viewed collectively.

Hâfiz Ibn 'Abdil-Barr says in Istî'âb: "A number of Sahâbah رضي الله عنهم relate the incident of Ummu M'abad رضي الله عنها with the same details.

Furthermore, a similar account of this incident, in fact the same narration, is mentioned by Hadrat Abû Bakr رضي الله عنه as cited by Hâkim in Iklîl and by Bayhaqî in Dalâilun-Nubuwwah.

And Hâfiz Ibn Kathîr relates this narration of Abû Bakr رضي الله عنه in his book Al-Bidâyah Wan-Nihâyah volume 3 page 191. He then comments that this Hadîth is transmitted via a satisfactory chain of narrators. The only difference is that this narration does not specifically mention Ummu M'abad رضي الله عنها. It merely mentions the incident of a woman who experienced exactly the same event as Ummu M'abad رضي الله عنها. Muḥammad bin Ishâq and Imâm Bayhaqî are inclined to the view that this incident refers to none other than Ummu M'abad رضي الله عنه whilst Hâfiz Mughlaṭâie is of the opinion that this incident is different to that of the incident of Ummu M'abad رضي الله عنها. And Allâh Ta'âlâ knows best. [Al-Bidâyah Wan-Nihâyah volume 3 page 190]

- This narration is also related briefly by Qays bin N'umân. Hâfîz Haythamî says: "This Hadîth is narrated by Bazzâr and the chain of narrators is authentic. [Majma'uz-Zawâid, Zarqânî volume 1 page 349]

Academic observation:

In his *Musnad*, Imâm Abû Hanîfah رحمه الله عليه narrates a Hadîth dealing with audible laughter in Salâh from the same Abû M'abad Khuzâ'î. The Hadîth is:

"Abû Hanîfah narrates from Manşûr bin Zâzân Wâsi'î from Hasan from M'abad bin Abî Sa'îd Al-Khuzâ'î رضي الله عنه that whilst Rasûlullâh ﷺ was performing Salâh, a blind man who was also on his way for Salâh fell into a ditch. Some of them found this somewhat amusing and they burst out laughing. When Rasûlullâh ﷺ completed his Salâh, he declared: "He who laughed aloud should repeat his Wudû as well as his Salâh." [Fathul-Qadîr volume 1 page 35 under Kitâbut-Tahârah Nawâqidul-Wudû.]

Incident of Surâqah bin Mâlik

The Quraysh publicly proclaimed a reward of one hundred camels each for the person who kills or captures either Muḥammad (ﷺ) or Abû (رضي الله عنه). [Mustadrak volume 3 page 6]

Surâqah bin Mâlik bin J‘usham narrates: “I was sitting in my usual place when a man came up to me saying that he caught sight of a few people sneaking off onto the coastal route. He also added that he believes that these people were Muḥammad and his companions.”

Surâqah continues: “I was positive that these people were really Muḥammad and his friends but out of trepidation of this man collecting the coveted prize of one hundred camels instead of myself, I somehow skirted the whole issue and convinced him that it was someone else and not Muḥammad.”

Surâqah continues: “A little while later, I got up from my place and asked my slave girl to take the horse to a certain hillock and wait for me there. I clutched my spear and crept out of the back of the house. I reached the horse and with lightning speed I mounted the horse and shoved him into a full gallop.”

As Surâqah reached Rasûlullâh ﷺ, Abû Bakr noticed someone riding fast in their direction. Abû Bakr رضي الله عنه anxiously submitted: “O Rasûlullâh ﷺ! Now we will really be captured. This man is coming in search of us.” Rasûlullâh ﷺ responded: “Never! Certainly Allâh is with us.”

He then cursed Surâqah.¹⁹⁵ He barely uttered the curse when Surâqah’s horse slumped into the rocky ground right up to its

¹⁹⁵ According to Bukhârî’s narration, the words of the curse were: “O Allâh! Fell him to the ground.” According to another narration, Rasûlullâh ﷺ begged Allâh Ta‘âlâ thus: “O Allâh! Suffice for us as You wish.” [Fathul-Bârî volume 7 page 187]

knees.¹⁹⁶” Surâqah submitted: “I am certain that this happened because of your curse. I beseech both of you to make Du‘â for me. By Allâh! I swear that I will turn back whoever is hunting for you.”

Rasûlullâh ﷺ prayed for him and Surâqah’s horse was forthwith released by the ground. Surâqah says: “From this I promptly gathered that Allâh Ta‘âlâ is bound to grant Rasûlullâh ﷺ dominance. I went on to inform him about the Quraysh’s insidious plot to assassinate him and I also apprised him of the reward of one hundred camels offered by them. I then offered him whatever food provisions I had on me but he declined to accept it. However, he requested me not to disclose his condition to anyone.

As an added precautionary measure, I asked him to write out a note of security and pardon in my favour. With Rasûlullâh ﷺ’s directive, ‘Âmir bin Fuhayrah wrote out a note of clemency on a piece of leather. Issuing the note to me, they set forth. Clutching the note of clemency, I also headed off towards Makkah.¹⁹⁷ Whenever I came across anyone searching for

¹⁹⁶ According to another narration, the horse was drawn into the ground right up to its stomach. [Fathul-Bârî volume 7 page 188]

¹⁹⁷ According to one Hadîth, Rasûlullâh ﷺ told Surâqah: “What would be your condition, Surâqah, when you will be wearing the bracelets of Khosrau?” During the Caliphate of Hadrat ‘Umar رضي الله عنه, when the countries of the Persain empire fell to the Muslims, the Persian emperor’s crown, bracelet and other royal jewels were brought into Musjide-Nabawî and plonked down before ‘Umar رضي الله عنه. He immediately summoned

Rasûlullâh ﷺ, I would turn him back saying: “There is no need for you to go this way. I have already searched this area.” [Bukhârî volume 1 pages 510, 515 and 557]

In the same regard, Surâqah poetically addresses Abû Jahal as follows:

“By Allâh! Abû Hakam (Abû Jahal), if you were present when my horse’s legs sank into the ground,

You would have been convinced without a shadow of doubt that Muḥammad is a messenger who has come with indisputable proofs. So, who will be able to oppose him?” [Fathul-Bârî volume 7 page 189, Rawḍul-Anf volume 2 page 6]

Note: This miracle of Rasûlullâh ﷺ was similar to the miracle of Hadrat Mûsâ عليه السلام. Just as Qârûn was sunk into the earth with the curse of Mûsâ عليه السلام, similarly, Surâqah’s horse sank into the ground with the Du‘â of Rasûlullâh ﷺ.

Nonetheless, without further incident and fear, they proceeded with the rest of the journey.

Surâqah. When Surâqah appeared before him, he instructed him: Raise your hand and say *Allâhu Akbar*, *Alḥmdulillâh* Praise be to the Being Who usurped these two (royal bracelets) of Khosrau and made an ordinary peasant and rustic (villager) like Surâqah wear them.” Thereafter ‘Umar رضي الله عنه distributed all the royal jewels amongst the Muslims. [Zarqânî volume 7 page 189, Isâbah under *Tarjumah Surâqah bin Mâlik*, Istî‘âb of Ibn ‘Abdul-Barr volume 2 page 120]

As they drew closer to Madînah Munawwarah, Rasûlullâh ﷺ met Hadrat Zubair رضي الله عنه who was returning with a trade caravan from Syria. Hadrat Zuabir رضي الله عنه presented Rasûlullâh ﷺ and Hadrat Abû Bakr رضي الله عنه with white clothing.” [Bukhârî]

According to Ibn Abî Shaybah’s narration, Hadrat Talhah رضي الله عنه also offered some clothing to these two personalities. [Fathul-Bârî volume 7 page 189]

Incident of Buraidah Aslamî

As they pushed ahead, Buriadah Aslami, like Surâqah, was also hunting for Rasûlullâh ﷺ with seventy other searchers. He also fancied the coveted one hundred-camel-reward offered by the Quraysh. As he drew closer, Rasûlullâh ﷺ asked him: “Who are you?” “I am Buraidah,” he replied.

Turning towards Abû Bakr رضي الله عنه, Rasûlullâh ﷺ, taking a favourable, omen remarked: “O Abû Bakr! Our concerns have cooled down and they have been resolved.” (His name was Buraidah. It is a diminutive of *Bard*, which means coolness. So when he mentioned that his name is Buraidah, Rasûlullâh ﷺ took this as a good omen that now their anxieties will be cooled down.)

He then asked: “From which tribe do you hail?”

“From Aslam,” he replied.

Turning towards Abû Bakr رضي الله عنه, Rasûlullâh ﷺ, as a good omen, said: “We will remain safe.¹⁹⁸”

“From which clan of the Aslam tribe do you come?” asked Rasûlullâh ﷺ.

He replied: “From the Banû Sahm.”

To this Rasûlullâh ﷺ responded: “Your *Sahm* (share of Islâm) has materialized.” In other words, you will get a share of Islâm.

Buraidah then asked: “Who are you?”

Rasûlullâh ﷺ replied: “I am Muḥammad, the son of ‘Abdullâh and the Prophet of Allâh.”

To this Buraidah said: “I bear witness that there is none worthy of worship besides Allâh and certainly Muḥammad is His servant and messenger.”

Buraidah, together with the seventy others accompanying him all embraced Islâm.

Buraidah then voiced his advice to Rasûlullâh ﷺ saying: “You should hoist a flag abreast of you as you are entering Madînah.”

Rasûlullâh ﷺ removed his *‘Imâmah* (turban) and lashing it onto a spear, he offered it to Buraidah رضي الله عنه. When Rasûlullâh ﷺ ultimately entered Madînah Munawwarah, Buraidah was walking ahead of him bearing this flag. [Bayhaqî in Dalâil, Ibn

¹⁹⁸ This as a good omen from his tribal name of Aslam which is derived from the verbal noun of *Salâmah* meaning peace.

‘Abdul-Barr with his Sanad in Istî‘âb under *tarjumah Buraidah Aslamî.*]¹⁹⁹

The delightful news of Rasûlullâh ﷺ’s departure and his imminent arrival in Madînah Munawwarah had already reached the inhabitants of Madînah. Driven by an ardent yearning to lay eyes on him, every single individual of Madînah would come and await his arrival at a place called Harrah (on the outskirts of Madînah). This was their daily ritual. One day, as they were leaving without catching sight of him, a Jew who was atop one of the hillocks of Madînah, ecstatically and inadvertently shouted out: “O children of Qîlah!²⁰⁰ Here comes your source of good fortune and blessings.” [Zarqânî volume 1 page 350, Fathul-Bârî volume 7 page 189]

Persian Poem: “The beloved is about to make a grand appearance,

The beloved with cheeks like rose-petals is about to materialize full of smiles.

Bravo! O you who is wounded by the calamities of Hajar! You are certainly going to receive medication for your pain.

O nightingale of the garden of love! Boost your enthusiasm because the provider of the garden is about to arrive.

¹⁹⁹ See Zarqânî volume 1 page 349.

²⁰⁰ Qîlah was one of the foremothers of the Anṣâr – the mother of Aws and Khazraj.

He will blow souls into snuffed-out hearts and give life to lifeless bodies.

O thirsty one of the valley of grief! Freshen yourself because the elixir of life is about to reach you.

O darkness of the night of separation, be gone with you! The radiant sunshine of harmony is about to shimmer.”

The moment the Anṣâr heard this delightful news, they were overcome with euphoric joy and in unreserved exhilaration, they hastened to welcome him. The entire locality of Banî ‘Amr bin Awf reverberated with the cries of *Takbîr*.

Approximately three miles (South of) Madînah is a locality called Qubâ. Here, a few families of the Anṣâr resided. These inhabitants were predominantly made up of the family of ‘Amr bin ‘Awf and the chieftain of this family was Kulthûm bin Hadam. When Rasûlullâh ﷺ landed at Qubâ, he put up at the house of Kulthûm bin Hadam whilst Hadrat Abû Bakr رضي الله عنه stayed at the house of Khabîb bin Isâf. The Anṣâr would come to him in droves from all around the vicinity and with fervent conviction they would present themselves to offer their enthusiastic and passionate Salâm.

After the departure of Rasûlullâh ﷺ from Makkah, Hadrat ‘Alî رضي الله عنه stayed over in Makkah for another three days. Once he surrendered the property of the people entrusted to him by Rasûlullâh ﷺ just before he set out for *Hijrah*, Hadrat ‘Alî رضي الله عنه also left Makkah. He joined Rasûlullâh ﷺ in Qubâ

and he also put up with Rasûlullâh ﷺ at the house of Kulthûm bin Hadam. [Sîrat Ibn Hishâm volume 1 page 174]

Foundation of Masjjidu Taqwâ

Subsequent to his arrival in Qubâ, the first task Rasûlullâh ﷺ undertook to do was the laying of the foundation of a Musjid. He brought a stone with his own blessed hands and placed it in the direction of the Qiblah. Abû Bakr رضي الله عنه and then ‘Umar رضي الله عنه also placed a stone each in the same direction. After them, the other Sahâbah رضي الله عنهم fetched a stone each and then the actual construction of the Musjid started in earnest. With the Sahâbah رضي الله عنهم, Rasûlullâh ﷺ would also lug heavy boulders. At times, to clutch it more firmly, he would hold it close to his blessed stomach. The Sahâbah would urge him to leave it alone but Rasûlullâh ﷺ wouldn’t yield to their appeals.

In regards to this very Musjid, the following verse was revealed:

“Surely the Musjid that was erected upon *Taqwâ* (Allâh-consciousness) from the first day is more befitting that you stand (for Ṣalâh) within it. In it are men who love (physical and spiritual) cleanliness. And Allâh loves those who purify themselves.” [Sûrah Tawbah verse 108]

When this verse was revealed, Rasûlullâh ﷺ asked ‘Amr bin ‘Awf: “On what type of Tahârat (purity) did you attract the praise of Allâh?”

The people of Banî ‘Amr replied: “O Rasûlullâh ﷺ! After using clods of earth, we make *Istinjâ* (cleansing of the private parts) with water as well. Perhaps this type of twofold Tahârat (purity) appeals to Allâh Ta‘âlâ. Hence, our commendation in the Qurân.”

Rasûlullâh ﷺ remarked: “Yes, this is the practice which has attracted divine applause. You should stick firmly to this custom and remain attached to it.” [Rawḍul-Anf volume 2 page 110]

Bukhârî and Muslim narrate that ‘Abdullâh bin ‘Umar رضي الله عنه relates: “Rasûlullâh ﷺ would visit Musjidu Qubâ every Saturday. Sometimes he would go on foot and at times he would go mounted on a conveyance. He would offer two Rak‘ât Salâh in the Musjid.”

Sahal bin Hunaif رضي الله عنه narrates: “Rasûlullâh ﷺ said: ‘He who performs Wudû at home and performs two Rak‘ât Salâh in Musjidu Qubâ will acquire the Thawâb of an ‘Umrah.’” [Ibn Mâjah]

Date of *Hijrah*

Muḥammad bin Ishâq says: “The day Rasûlullâh ﷺ made his regal presence in Qubâ during the journey of *Hijrah*, was a

Monday and the date was the twelfth of Rabî-ul-Awwal thirteen years after prophethood.”

According to the scholars of Sîrah, Rasûlullâh ﷺ left Makkah on Thursday the twenty-seventh of Safar. Following his sojourn of three days in the cave of Thaur, he left for Madînah Munawwarah on Monday, the first of Rabî-ul-Awwal. Travelling on the coastal route, Rasûlullâh ﷺ made his grand appearance in Qubâ on Monday afternoon the eighth of Rabî-ul-Awwal. ‘Allâmah Ibn Hazm and Hâfiz Mughaltâie have also favoured this view. [Zarqânî volume 1 page 351]

The inception of the Islâmic Calendar

Zuhrî says: “As per the directive of Rasûlullâh ﷺ, this day signals the start of the Islâmic calendar. When Rasûlullâh ﷺ appeared in Madînah Munawwarah, he instructed (the Muslims) to use the month of Rabî-ul-Awwal of that year as the launch of the Islâmic calendar.” Hâkim cites this narration in Iklîl. However, this narration is *Mu‘addal* (confusingly weak). The more favoured view is that the inception of the Islâmic calendar was launched during the Caliphate of Hadrat ‘Umar رضي الله عنه. Sh‘abî and Muḥammad bin Sîrîn رحمه الله عليه relate that once Hadrat Abû Mûsâ Ash‘arî رضي الله عنه wrote to Hadrat ‘Umar رضي الله عنه saying that although his imperial correspondence reaches him, his letters are all undated. Subsequently, in the seventeenth year of *Hijrah*, Hadrat ‘Umar رضي الله عنه summoned the Sahâbah رضي الله عنهم to discuss the

issue regarding the inception of the Islâmic calendar. Some of them proposed that the day Rasûlullâh ﷺ was invested with Prophethood should be the day of the inception of the Islâmic calendar. Others suggested the *Hijrah* whilst some felt that the date of Rasûlullâh ﷺ' demise should be the inception of this calendar. Finally Hadrat 'Umar رضي الله عنه proposed: "The inception of the Islâmic calendar should be the *Hijrah* because this migration was the differentiating factor between truth and falsehood. It was the *Hijrah* that heralded the honour and dominance of Islâm." Everyone unanimously sanctioned this proposal.

Logical reasoning demands that the month of the Islâmic calendar commence from Rabî-ul-Awwal because this is the month Rasûlullâh ﷺ made his appearance in Madînah. However, since Rasûlullâh ﷺ had resolved to make the *Hijrah* in the month of Muharram, the first month of the Islâmic calendar was determined as the month of Muharram instead of Rabî-ul-Awwal. The Anṣâr pledged their allegiance at the blessed hands of Rasûlullâh ﷺ in the first ten days of Zul-Hijjah and after performing their Hajj, they returned to Madînah in the concluding days of Zul-Hijjah. Merely a few days after their departure, Rasûlullâh ﷺ resolved to migrate and permitted the Sahâbah رضي الله عنهم to leave as well. This is the reason the month of Muharram is treated as the first month of the Islâmic calendar. This proposal of initiating the Islâmic Hijrî year with the month of Muharram was also put forward by Hadrat 'Uthmân رضي الله عنه and Hadrat 'Alî رضي الله عنه.

Some of the Sahâbah suggested that the year commence with the month of Ramadhân. To this Hadrat ‘Umar رضي الله عنه replied: “No, Muharram seems the most appropriate month to start the calendar because people generally return from Hajj in the month of Muharram.” Subsequently, they all agreed to this proposal. Fathul-Bârî Bâbut-Târikh volume 7 page 209, Târikh Tabrî volume 2 page 252, Zarqânî volume 1 page 352, ‘Umdatul-Qârî volume 8 page 128]

According to Ibn ‘Abbâs رضي الله عنه, in the commentary of the verse *Walfajri Wala Yâlin ‘Ashr*, Fajr refers to the Fajr of Muharram that heralds the onset of the new year. [*Al-Bidâyah Wan-Nihâyah* volume 3 page 207]

Imâm Sarakhsî writes in the commentary of *Siyar Kabîr*: “When ‘Umar رضي الله عنه assembled the Sahâbah رضي الله عنهم to discuss the issue of determining the Islâmic calendar, some of the Sahâbah suggested that the inception of the calendar be determined from the day of Rasûlullâh ﷺ’s blessed birth. However, Hadrat ‘Umar رضي الله عنه was somewhat averse to this view as this bore a resemblance to the practice of the Christians. The Christian calendar commences from the holy birth of Hadrat ‘Îsâ عليه السلام. Some people proposed that the Islâmic calendar commence from the demise of Rasûlullâh ﷺ. Hadrat ‘Umar رضي الله عنه declined to adopt this proposal as well. The demise of Rasûlullâh ﷺ was a dreadful calamity and an awful misfortune to befall this Ummah. This is why Hadrat ‘Umar رضي الله عنه was disinclined to this proposal. After much debate and deliberation, the attendees agreed that the Islâmic calendar commence from the *Hijrah*. Farûq A’zam (Hadrat

‘Umar (رضي الله عنه) was inclined to this view because *Hijrah* was the differentiating factor between truth (Haq) and falsehood (Bâtîl). This was when the Sha‘âir (prominent *Ibâdât*) like Jumu‘ah and ‘Îdain were openly observed. [Sharah Siyar Kabîr volume 4 page 63]

Following a short stay of a few days in Qubâ, Rasûlullâh ﷺ mounted his camel and departed for Madînah on a Friday. En route lies the locality of Banû Sâlim. Since the time of Jumu‘ah had set in, Rasûlullâh ﷺ performed Jumu‘ah here. This was the first Khuṭbah and Jumu‘ah in Islâm.

Khuṭbatut-Taqwâ (First Khuṭbah and Jumu‘ah)

The Khuṭbah (sermon) whose every single letter was saturated in eloquence, whose every letter was a source of spiritual remedy for spiritual ailments, whose words were a source of life for spiritually numb hearts and whose every word is more sweeter and delectable than exquisite wine. The celebrated Khuṭbah is as follows:

“All praise is due to Allâh. I glorify Him, I beseech His assistance, I beg His forgiveness and I plead for His divine guidance. I believe in Him and I renounce disbelief in Him. In fact I am antagonistic towards him who disbelieves in Allâh. I bear witness that there is none worthy of worship besides Allâh, He has no partner and I testify that Muḥammad is His slave and messenger. He was commissioned by Allâh (to this earth) with guidance, spiritual radiance and good counsel at a

time when the succession of Prophets had terminated and at a time when there was a dearth of knowledge and when people were spiritually deviated and close to the day of judgement.

He who obeys Allâh and His Rasûl is rightly guided whilst he who disobeys them has gone astray, transgressed and he is awfully deviated.

I advise you to adhere firmly to *Taqwâ* (Allâh-consciousness) because the best advice one Muslim can impart to another Muslims is that he persuades him to harbour concern for the hereafter and that he enjoins him to adhere to *Taqwâ*.

So beware of that which Allâh Himself has warned you about. There is no better advice than *taqwâ*. Certainly the *Taqwâ* of Allâh Ta'âlâ and fear for Him is an ideal benefactor for the hereafter.

He who rectifies his external as well as his internal affairs with Allâh Ta'âlâ and his intention is nothing but the pleasure of Allâh Ta'âlâ, this spiritual and physical rectification will be a source of esteem for him in this world and a source of immense treasure for him upon his death when a person is in dire need of his good deeds. As for him who adopts anything contrary to this *Taqwâ*, he would, on that day, wish there is a considerable distance between him and his evil deeds. And Allâh cautions you about Himself (His punishment etc.) and (this caution is because) Allâh is most kind to His servants.

And the word of Allâh is true. He executes His promises. There is no reneging on His promises because Allâh Ta'âlâ declares: 'The word that emanates from Me cannot be altered'.

So fear Allâh in your external and internal affairs and in the issues related to this world and the hereafter. ‘He who adopts *Taqwâ*, Allâh will expiate from him his sins and grant him an enormous reward. And he who adopts *Taqwâ* has attained enormous success. And *Taqwâ* is something that thwarts the wrath, punishment and anger of Allâh. The *Taqwâ* of Allâh will spiritually illuminate the faces on the day of judgement and it will be a source of acquiring the pleasure of Allâh and a source of elevated ranks in the hereafter. Take your share (of this *Taqwâ*) whatever you can manage and do not be lacking in the affairs of Allâh. Allâh has revealed a book for your guidance and He has clarified His path to differentiate between the truthful and the liars. So, just as Allâh has favoured you, you should also be favourable (in complying with His instructions). Harbour enmity towards His enemies and implement *Jihâd* in His path.

Allâh has chosen you and He has named you as Muslims (His obedient servants). The objective of Allâh is: that he who is to be destroyed will be destroyed even after clear evidence and he who is to live (as a believer) will live (with insight) after clear evidence.

There is no might and power besides Allâh. Remember Allâh abundantly and practise for the time after this day (hereafter). He who puts his affairs with Allâh right, Allâh will suffice for him against the people and nobody will be able to harm him because the decree of Allâh is executed upon the people and the will of the people is not implemented upon Allâh. He is the exclusive master and owner of the people whilst the people do

not own anything of Allâh. He controls the people and they have no control whatsoever over Him.

Allâh is the greatest. And there is no power and might save in the control of Allâh, the most magnificent.” [Târikh Tabrî volume 2 page 225, Al-Bidâyah Wan-Nihâyah volume 3 page 213]

Note: This was the first Khuṭbah delivered by Rasûlullâh ﷺ after the *Hijrah*. In spite of spending thirteen long years in the tyrannical grip of the disbelievers, he uttered neither a scathing word nor a complaint against his enemies. Besides *Taqwâ*, Allâh-consciousness and preparation for the hereafter, he mentioned nothing else. No doubt Rasûlullâh ﷺ perfectly fitted the verse ‘certainly you are upon magnificent character’.

Upon the completion of Jumu‘ah, Rasûlullâh ﷺ mounted his camel and set out in the direction of Madînah. He seated Abû Bakr رضي الله عنه directed behind him on the camel. A vast number of Anṣâr, armed with their weaponry, were walking to his right, to his left and behind him. [Fathul-Bârî volume 7 page 195]

Every single resident of Madînah cherished a hope of entertaining Rasûlullâh ﷺ in his home. From every corner, fervently excited and impassioned pleas of invitation were extended to Rasûlullâh ﷺ. Each resident implored him to come to his house. Rasûlullâh ﷺ would make Du‘â for them and reply: “This camel is commanded by Allâh. Wherever she sits

down with the decree of Allâh, I will put up there.” [Fathul-Bârî volume 7 page 192]

Persian Couplet: “My companion tied a rope to my neck,

Now he may steer me in whichever direction his heart desires.”

Rasûlullâh ﷺ left the reins absolutely loose. He wouldn’t even nudge the animal in any direction.

There was such an enthusiastic atmosphere in the air that to catch a glimpse of this prophetic magnificence, the ladies clambered upon the roofs of their houses singing:

“The full moon has glowed upon us from the valley of Wad‘â.

Gratitude towards Allâh is essential upon us as long as there remains a caller to Allâh.

O you who has been sent unto us! You have come to us with something that has to be adhered to.”

The younger girls of Banû Najjâr were chanting:

“We are the lasses of Banû Najjar,

Oh! What a pleasure having Muḥammad as a neighbour.”

Unable to control their delight, every single tongue was exclaiming:

“Here comes the Nabi of Allâh. Here comes the Rasûl of Allâh.”

In Sahîh Bukhârî it is narrated that Barâ bin ‘Âzib رضي الله عنه says: “I haven’t witnessed the people of Madînah as ecstatic as they were on the day Rasûlullâh ﷺ appeared in Madînah.”

It is narrated in Sunan Abî Dâwûd that Anas رضي الله عنه says: “When Rasûlullâh ﷺ landed in Madînah, the Abyssinians, as an expression of their delight, put on a demonstration of skilful archery.”

Hadrat Anas رضي الله عنه says: “When Rasûlullâh ﷺ appeared in Madînah, every single particle glowed with radiance and the day he passed away, everything was looking gloomy. We barely dusted our hands after burying him when we found that our hearts have already undergone (some spiritual) transformation.” [Tirmizî in Manâqib, which he declares as Sahîh, Gharîb, Ibn Mâjah in Janâiz]

Nonetheless, this blessed camel with its majestic mount forged ahead with these enthusiasts thronging around him from the right and left. These were the chosen souls whom Allâh Ta‘âlâ had selected for the fervent love and sincere devotion of His beloved Rasûl ﷺ. Their love for him was so intense that not an iota of space was left for anyone else. By Allâh! What I am saying is unquestionably true. This is not merely metaphorical language and an occasion for figurative expressions. The Sahâbah رضي الله عنهم were incontestably like this. Whilst Rasûlullâh ﷺ was riding his camel, each one of them lowered

his gaze in longing as though they ‘spread their eyes as a carpet’²⁰¹ before him.

Overwhelmed with unbridled joy and overcome with irrepressible emotions of love, some of the Sahâbah would attempt to seize the reins of the camel but Rasûlullâh ﷺ would gently advise them: “Leave her alone as she is divinely commanded.”

In due course, the camel ended up in the locality of Banû Najjâr (Rasûlullâh ﷺ’s maternal relatives) where, without any prompting, she halted right at the spot where the door of Masjîdun-Nabawî would be. However, Rasûlullâh ﷺ did not alight. The camel then got up and proceeded to sit down at Abû Ayyûb Anṣârî رضي الله عنه’s door. A little while later, she arose and proceeded to sit at the first location where she lowered her head onto the ground.

At this moment, Rasûlullâh ﷺ alighted from his camel and Abû Ayyûb رضي الله عنه carried his goods into the house. [Zarqânî volume 1 pages 356-359‘Uyûn Al-Atahr, Fathul-Bârî volume 7 page 192]

Persian couplet: “Blessed is the home in which dwells a moon like him (Rasûlullâh ﷺ)

²⁰¹ An Urdu expression when translated into English is meaningless. The expression is a portrayal of their sacrificial devotion to Rasûlullâh ﷺ.

And fortunate is the country in whose courtyard is a king like Humâyun.”

Rasûlullâh ﷺ also felt predisposed to residing in the locality of Banû Najjâr who was Rasûlullâh ﷺ’s grandfather, ‘Abdul-Muttalib’s mother’s brother. (His father’s father’s mother’s brother was Najjâr.) Rasûlullâh ﷺ aimed to enhance their status and reverence as well, as evident from the narration of Sahîh Muslim. However, Allâh Ta‘âlâ also fulfilled Rasûlullâh ﷺ’s heartfelt desire in a rather miraculous manner. Rasûlullâh ﷺ was made to let the reins of the camel hang loose so that it appears that he had no say in the direction the camel takes. Furthermore, Rasûlullâh ﷺ did not target any specific house to settle in. This was done to ensure that his enthusiasts’ heart remain devoid of any form of personal rivalry and contention and so that they appreciate the fact that Rasûlullâh ﷺ himself had no part in this decision. The camel was divinely commanded by Allâh Ta‘âlâ. It will halt wherever it is directed to. Rasûlullâh ﷺ was merely waiting for Allâh Ta‘âlâ’s signal.

So in this manner, Allâh Ta‘âlâ fulfilled the aspiration of Rasûlullâh ﷺ and in regards to the Sahâbah رضي الله عنهم, Allâh Ta‘âlâ rendered this descent a miraculous feat that ensured that their hearts remain free of rivalry, jealousy and malice. All of them realised that choosing Abû Ayyûb Anṣarî’s home was not of his own accord but this was pre-ordained by Allâh Ta‘âlâ. “That is the *Faḍl* (grace) of Allâh that He bestows upon whosoever He wishes. And Allâh is magnificent, great.” [Zâdul-Ma‘âd volume 2 page 55]

Furthermore, when Tubb‘a, the emperor of Yemen²⁰² happened to pass by the land of Madînah, four hundred ‘Ulamâ of the *Tawrât* were also with him. They requested the king to allow them to settle down in this area. When he enquired the reason, they replied: “We find in the manuscripts of the Prophets that towards the end of time, a Prophet by the name of Muḥammad will appear. This region is reported to be his *Dârul-Hijrah* (place of migration). The emperor allowed them to settle down there. He constructed a separate house for each one of them. He got them all married and liberally provided them with ample wealth. He put up a home especially for Rasûlullâh ﷺ with the belief that when the final messenger migrates to this area, he may reside therein. He even composed a letter to Rasûlullâh ﷺ in which he expressed his faith in him and his ardent desire to behold him.

The focus of the letter is summed up in the following poetic words:

“I bear testimony upon Aḥmad that he is the messenger of Allâh, the Creator of life.

If my era has to connect with his era I would certainly become his supporter and devotee.

²⁰² It appears from the narrations that Tubb‘a was a pious man. This is evident from the Tafsîr of some *Ṣaḥâbah* and *Tâbi‘în* under the commentary of the verse ‘Are they better or the people of Tubb‘a’

I would challenge his enemies with the sword and I would eliminate all woe from his heart.”

Tubb‘a, the emperor then sealed the letter with a royal seal. Entrusting the letter to one of the ‘Ulamâ, he said: “If you happen to come across the era of this final messenger, hand this epistle over to him otherwise hand it over to your children and enjoin them with the same advice I am imparting to you.”

Hadrat Abû Ayyûb رضي الله عنه is a descendant of this very ‘Âlim and his house was the very same house which Emperor Tubb‘a constructed for the final messenger to reside in whenever he happens to migrate this way. And the Anṣâr were descendants of these four hundred ‘Ulamâ.

Nonetheless, the camel went and halted at the door of the house, which Tubb‘a had constructed with Rasûlullâh ﷺ in mind.

Shaikh Zainud-Dîn Murâghî says: “If it is claimed that Rasûlullâh ﷺ did not put up at Abû Ayyûb Anṣârî’s house in Madînah but at his own home, this calim would not be unfounded because this house was constructed specifically for him. Abû Ayyûb’s occupation of this house was actually in anticipation of Rasûlullâh ﷺ’s appearance.”

It is said that on the arrival of Rasûlullâh ﷺ in Madînah Munawwarah, Abû Ayyûb Anṣârî رضي الله عنه presented the royal poetic epistle of emperor Tubb‘a to Rasûlullâh ﷺ. And Allâh Ta‘âlâ knows best. [Rawḍul-Anf volume 1 page 24]

Abû Ayyûb Anṣārî رضي الله عنه insisted that Rasûlullâh ﷺ reside on the upper floor whilst he and his family would reside on the lower floor. However, Rasûlullâh ﷺ felt that since he would be getting a stream of visitors all the time, it would be inconvenient for Abû Ayyûb and his family to reside on the lower floor. This is why Rasûlullâh ﷺ did not agree to reside on the upper floor. He preferred the lower floor.

Hadrat Abû Ayyûb رضي الله عنه says: “This is how we came to live on the upper floor. One day a water container fell and broke. Flushed with agitation, we swiftly spread our blanket over it to absorb the water before it seeps down to the lower floor. Ummu Ayyûb and myself promptly mopped up the area with our blanket. This was the only blanket we possessed.

“Daily we would prepare meals for Rasûlullâh ﷺ and send it down to him. He would send the leftover back to us. As a form of acquiring his *Tabarruk* (blessings), Ummu Ayyûb and I would search for the spot he ate from and we would also eat from there as well. One day we added a bit of garlic and onions to the food. When he sent it back to us, we were quite perturbed to find no impressions of his fingers on any part of the food. Overcome with agitation, I went to Rasûlullâh ﷺ and submitted: “O Rasûlullâh! You sent the food back to us without partaking any morsel of it. We found no impression of your fingers in it. Ummu Ayyûb and I deliberately eat from the spot that your blessed fingers left impressions on.”

Rasûlullâh ﷺ replied: “I perceived the odour of garlic and onions in the food. You may go ahead and eat it. Since I communicate with the angels, I abstain from such food stuffs.”

Abû Ayyûb رضي الله عنه says: “From that day on, we did not add onions and garlic to his food.” [Sîrat Ibn Hishâm volume 1 page 176]

The appearance of the Rabbis before Rasûlullâh ﷺ

When Rasûlullâh ﷺ landed at Madînah Munawwarah, the ‘Ulamâ of the Jews (Rabbis) appeared before him and posed a variety of questions to him. On the basis of the glad tidings of the previous Ambiyâ عليه السلام, they were well aware of the imminent emergence of the final messenger. They were well enlightened that the final messenger about whom Mûsâ عليه السلام issued glad tidings is on the verge of emerging from the land of Bathâ. And the ‘Ulamâ of the Jews (Rabbis) were all eagerly anticipating his arrival.

As mentioned earlier under the chapter dealing with *Hijrah*, when Rasûlullâh ﷺ first presented Islâm to the Anṣâr, they conferred amongst themselves agreeing that this is the very same Prophet about whom the Jews often referred to. They said: “It must not be such that the Jews beat us to this good fortune and virtue.” [Fathul-Bârî under *Bâbu Wufûdil-Anṣâr Ilan-Nabî ﷺ Bi Makkah wa Bay‘atil-‘Aqabah*, Al-Bidâyah Wan-Nihâyah volume 3 page 148]

It seems that the Jews were well aware that the appearance of the final messenger - in regards to whom Mûsâ عليه السلام had issued them with glad tidings - is imminent. This is why the Jews made a point of coming to visit Rasûlullâh ﷺ. Those who

were divinely fortunate recognised him as the true Prophet the moment their eyes fell onto Rasûlullâh ﷺ. Without a hint of hesitancy they embraced Islâm whilst those whose fate had decreed deprivation remained deprived of this immeasurable gift of Îmân.

1. Ibn ‘Âiz narrates on the authority of ‘Urwan bin Zubair رضي الله عنه that from amongst the Rabbis, the first person to appear before Rasûlullâh ﷺ was Yâsir bin Akhtâb, the brother of Huyayy bin Akhtâb. When he heard the blessed words of Rasûlullâh ﷺ and returned to his people, he addressed them: “Take heed of my advice and comply with me. This is the Nabî we were eagerly awaiting.”

However, his brother Huyayy bin Akhtâb refused to listen to him. Huyay was considered the chief of his people. His people always adhered to what he required them to do. Shaytân subdued him and prevented him from acknowledging the truth. The people complied with him and declined to obey his brother Yâsir. [Fathul-Bârî volume 7 page 213]

2. Sa‘îd bin Musayyab رحمه الله عليه narrates that Abû Hurayrah رضي الله عنه said: “When Rasûlullâh ﷺ landed in Madînah Munawwarah, the Rabbis of Madînah assembled in *Baitul-Midrâs* (the Madrasah of the Jews) and following mutual consultation, they resolved to put a few questions to this man (a reference to Rasûlullâh ﷺ). [Fathul-Bârî volume 7 page 214]
3. Bayhaqî narrates from Ibn ‘Abbâs رضي الله عنه that a Rabbi appeared before Rasûlullâh ﷺ whilst he was

reciting the verses of Sûrah Yûsuf. The Rabbi enquired: “Muḥammad! Who imparted the knowledge of this Sûrah to you?” “Allâh,” replied Rasûlullâh, ﷺ “imparted its knowledge to me.”

The Rabbi, overwhelmed with astonishment, hastened back to Jews and said: “Muḥammad is reciting from a book that seems similar to the *Tawrât* revealed upon Mûsâ عليه السلام.”

Taking a group of Jews along with him, this Rabbi appeared once again before Rasûlullâh ﷺ. The moment they set eyes upon his physical appearance and attributes, they realised that this is the very Nabî the *Tawrât* refers to. They even scrutinised the seal of prophethood that appeared between his shoulder blades. As Rasûlullâh ﷺ continued reciting Sûrah Yûsuf, the amazement of the Jews also intensified in proportion. All of them embraced Islâm. [Fathul-Bârî volume 7 page 214]

4. Ibn Ishâq and Bayhaqî report that Abû Hurayyah رضي الله عنه narrates: “Once Rasûlullâh ﷺ addressed Sûryâ (name of a Rabbi) saying: ‘I appeal to you in the name of Allâh to speak the truth. Tell me, what is the punishment for a married adulterer in the *Tawrât*? What is the ruling on stoning to death?’ Ibn Sûryâ replied: ‘O Allâh! Yes! By Allâh, this ruling is explicitly mentioned in the *Tawrât*. O Abul-Qâsim the Jews are well-aware that you are a divinely commissioned Prophet but they are unreservedly jealous of you’.” [Khasâ'is Kubrâ volume 1 page 193]

5. ‘Abdullâh bin Aḥmad relates in *Zawâid Musnad* that Jâbir bin Samurah رضى الله عنه narrated: “A Maqânî²⁰³ Rabbi appeared before some Ṣaḥâbah and said: ‘Where is your companion who claims he is a Prophet? I wish to pose a few questions to him that would enable me to determine whether he really is a true Prophet or not.’ In the meantime, Rasûlullâh ﷺ turned up before him. This Rabbi said: ‘Recite a bit what had been revealed to you.’ Rasûlullâh ﷺ recited a few verse of the Qurân before him. The instant these verses fell onto his ears, this Maqânî submitted: ‘By Allâh! These words are similar to the words conveyed by Mûsâ عليه السلام.’”
[Khasâiṣu Kubrâ volume 1 page 194]

There are many similar incidents regarding the Rabbis and Jews who embraced Islâm at the hands of Rasûlullâh ﷺ. For example, Zaid bin Sa‘nah رضى الله عنه etc. [For further details see *Fathul-Bârî* volume 7 page 214]

Islâm of ‘Abdullâh bin Salâm رضى الله عنه

‘Abdullâh bin Salâm رضى الله عنه was an eminent ‘Âlim of the *Tawrât*. He was a descendant of Ḥadrat Yûsuf عليه السلام. His

²⁰³ Attributed to Maqah – name of a non-Arab tribe.

original name was Huṣain ²⁰⁴. After he embraced Islâm, Rasûlullâh ﷺ changed his name to ‘Abdullâh bin Salâm. ‘Abdullâh bin Salâm رضي الله عنه narrates his conversion to Islâm thus:

“The moment I received news of Rasûlullâh ﷺ’s arrival in Madînah, I set out to meet him. The instant my gaze fell onto his face, I realised that this can never be the face of a fraud.”

Persian Couplet: “The *Ummati* whose heart cherishes the delight of the truth, the mere countenance and voice of the Prophet is sufficient for him.

When the heart becomes spiritually sound after being subjected to grief and anguish, such a heart will absolutely enjoy the delight of differentiating between right and wrong.”

“The first words I heard from his tongue were: O People! Feed people, observe widespread Salâm, maintain favourable family ties and perform Salâh at night whilst people are asleep, you will enter Jannah with ease.” [Tirmizî and Hâkim and both of them declare this Hadîth authentic]

Dalâilu Bayhaqî mentions that ‘Abdullâh bin Salâm رضي الله عنه narrates: “I was aware of Rasûlullâh ﷺ’s name, attributes and

²⁰⁴ With a Hâ (ح) and Sâd (ص) and not Husain with a Sîn (س).

His name was حصين and not حسين.

physical appearance long before this. When I heard of Rasûlullâh ﷺ's imminent arrival in Madînah I was perched on a date palm and from there I ecstatically bellowed the chant of *Allâhu Akbar*. My father's sister, Khâlidah bint Hârith commented: 'If you had heard of the arrival of Mûsâ عليه السلام, you wouldn't have been as ecstatic as you are now.' I replied: 'By Allâh! This is also the brother of Mûsâ. He is commissioned with the same Dîn Mûsâ عليه السلام was commissioned with.' My Aunt said: 'Nephew! Is this the same Nabî about whom we have been informed that he will be commissioned with the spell of *Qiyâmat* (resurrection)?' 'Yes,' I replied, 'this is the same Nabî'.

I then left home and presenting myself before Rasûlullâh ﷺ, I embraced Islâm. Thereafter I returned home and bade my family members to embrace Islâm as well. They too embraced Islâm." [Fathul-Bârî volume 7 page 197]

Note: The spell of *Qiyâmat* refers to the spiritual turbulence, upheavals and grave events that would occur before the advent of the last day. Their appearance would herald the imminence of *Qiyâmat*. As Allâh Ta'âlâ mentions in the Holy Qurân: "He (Muḥammad) is a warner unto you before (the advent) of severe punishment." Rasûlullâh ﷺ said: "My appointment as a messenger and *Qiyâmat* are like this." He then raised two fingers (to express the closeness of *Qiyâmat* to his times)." [Rawḍul-Anf volume 2 page 25]

'Abdullâh bin Salâm رضي الله عنه continues: "I then requested Rasûlullâh ﷺ to conceal me in a room and ask the Jews about me because the Jews are a rather slanderous nation. When the

Jews appeared before Rasûlullâh ﷺ, he secreted ‘Abdullâh bin Salâm رضي الله عنه in a room and said to them: “O assembly of Jews! Fear Allâh! I swear in the name of that being besides Whom there is none worthy of worship, you are well aware that I am the true messenger of Allâh and I have been commissioned with the truth. So embrace Islâm.” The Jews, however, said: “We know nothing of this sort.” Three times Rasûlullâh ﷺ appealed to them to accept Islâm and each time their response was the same.

He then asked them: “What type of person is ‘Abdullâh bin Salâm amongst you?” They replied: “He is our leader and the son of our leader. He is the best amongst us and the son of the best.” Rasûlullâh ﷺ then asked: “If ‘Abdullâh bin Salâm expresses his faith in me, would you then believe that I am a true Prophet?” They replied: “Under no circumstances would ‘Abdullâh bin Salâm embrace Islâm.” Rasûlullâh ﷺ asked: “If, hypothetically speaking, he does embrace Islâm?” They shrieked: “Certainly not! He can never ever embrace Islâm.”

Rasûlullâh ﷺ said: “O ‘Abdullâh bin Salâm! Show yourself to these people.” As he emerged from this room, he revealed: “I bear witness that there is none worthy of worship besides Allâh and Muḥammad is the messenger of Allâh.”

He then addressed the Jews saying: “O assembly of Jews! Fear Allâh! I swear in the name of that being besides Whom there is none worthy of worship, you are well aware that I am the true messenger of Allâh and I have been commissioned with the truth.”

They barely heard this when they screeched: “You (‘Abdullâh bin Salâm) are a liar and a fraud. You are the worst amongst us and the son of the worst.” [Bukhârî]

In this regard Allâh Ta‘âlâ revealed the following verses:

“Say: ‘Tell me! If this (Qurân) is from Allâh and you deny it whilst a witness from the Banî Isrâîl (‘Abdullâh bin Salâm رضي الله عنه) testifies (that this Qurân is from Allâh) and he believes whilst you are too arrogant (to believe). Verily, Allâh does not guide the transgressing people.” [Sûrah Ahqâf verse 10]²⁰⁵

Islâm of Maymûn bin Yâmîn

Maymûn bin Yâmîn was also one of the Jewish leaders. He embraced Islâm the moment he set eyes upon Rasûlullâh ﷺ. His conversion to Islâm is similar to that of ‘Abdullâh bin Salâm رضي الله عنه.

Maymûn bin Yâmîn رضي الله عنه appeared before Rasûlullâh ﷺ and said: “O Rasûlullâh! Summon the Jews and appoint me as a mediator. They will ultimately confer with me.”

Rasûlullâh ﷺ bade him to sit in a concealed room and sent someone to call the Jews. When they appeared before him, Rasûlullâh ﷺ requested them to appoint an arbitrator between

²⁰⁵ ‘Uyûn AL-Athar volume 1 page 207

him and the Jews. They replied: “We are pleased to appoint Maymûn bin Yâmîn as our arbitrator. We will gladly accept whatever decision he makes.”

Rasûlullâh ﷺ then called out for Maymûn saying: “Maymûn! Come out of there.” As he emerged, he declared: “I testify that he is the messenger of Allâh.”

However, the Jews utterly refused to endorse this testimony. [Fathul-Bârî volume 7 page 113 under *Bâbu Ityânîl-Yahûdan-Nabî* ﷺ *Hîna Qadimal-Madînah*.]

Islâm of Salmân bin Islâm رضي الله عنه²⁰⁶

Salmân was his name. Abû ‘Abdullah was his *Kuniyyat* (appellation). He is popularly called Salmân Al-Khayr (goodness). As though Salmân is an embodiment of goodness. He hailed from the town of Huyay in the vicinity of Hormuz in Persia. He was a descendant of the Persian emperors. When anyone asked him: “Whose son are you?” He would reply: “I

²⁰⁶ Hâfiz ‘Asqalâni رحمه الله عليه says: “Salmân Fârsî is also referred to as Salmân bin Islâm or Salmân bin Khair (goodness). In other words, Islâm is like a father unto him whilst he is like a son to the religion of Islâm. [*Isâbah* volume 2 page 62 *Tarjumah Salmân Fârsî*] Hâfiz Ibn Qayyini رحمه الله عليه says: “If you ask Salmân’s name, it is ‘Abdullâh. If you ask of his paternity, it is *Ibnul-Islâm* (the son of Islâm). If you enquire about his wealth and property, it is poverty. His shop is the Musjid. His income is patience. His clothing is *Taqwâ*. His pillow is wakefulness. His distinguishing feature is *Innahû Minnâ* (he is of us). [The words: ‘he is of us’ are the words of Rasûlullâh ﷺ.] if you ask of his objective, it is the pleasure of Allâh. If you ask where he is off to, he is on his way to *Jannah*. And if you ask who his guide is on this journey, it is none other than Rasûlullâh ﷺ.

Arabic Poem: When we proceed in the darkness of night, your untainted *Zikr* is sufficient as a form of melody for the camels (to spur them to move faster.)

And if we have to lose our way and we do not find anyone to guide us, your illuminated countenance will suffice as a guide.” [Fawâid of Ibn Qayyim page 41]

am Salmân, the son of Islâm.” [Istî‘âb of Ibn ‘Abdul Barr volume 2 page 56, footnotes of Isâbah]

In other words, Islâm is the source of my spiritual presence. Islâm is my mentor and guide. What a wonderful father and what a majestic son.

Hadrat Salmân رضي الله عنه reached a very old age. It is said that he was around during the era of Hadrat Masîh ‘Îsâ bin Maryam عليه السلام. Some say that although he was not around at that time, he was around during the time of one of his Hawârî (disciples) or executors. Hâfiz Zahabî says: “Taking into account all the various opinions about his age, all are unanimous that his age exceeded two hundred and fifty.

Abû-Shaikh writes in Tabqâtul-Isbahânîyyîn: “Scholars say that he lived for three hundred and fifty years. There is no doubt as far as his age exceeding two hundred and fifty years is concerned.” [Isâbah volume 2 page 62 *Tarjumah Salmân*]

Ibn ‘Abbâs رضي الله عنه says: “Salmân Fârsî related to me his story of embracing Islâm in the following manner:

‘I was a resident of a town called Huyay in Persia. My father was the chieftain of this town. I was extraordinarily dear to him. He would protect me just as virgin girls are protected. He wouldn’t allow me to step out of the house. We were Zoroastrians (fire-worshippers) by faith. My father appointed me as an overseer and guard over one of the fire-temples to ensure that the fire never goes out. On one occasion, since my father was busy with some construction work, he was forced to send me to inspect a farm or a piece of land. He stressed upon

me not to be late. I set out from home. En-route I came across a church from which I heard some sounds. On closer inspection from the inside, I noticed a group of Christians occupied in prayer. Their manner of prayer was tremendously appealing to me. I thought to myself: 'this religion far surpasses our religion'. I enquired from them: 'Where is the origin of this religion?' They replied: 'In Palestine'.

'The sun had already set by then. Nervously impatient, my father sent someone to search for me. When I finally reached home, my father enquired: 'Son! What happened? Where were you?' I recounted the whole incident to him. My father commented: 'There is nothing good in this religion (Christianity). The religion of your forefathers (Zoroastrianism) is far better.'

I replied: 'Never! The religion of the Christians is far better than our religion.' My father shackled me in leg-irons and restricted me from leaving the house. Just as Fir'awn told Mûsâ عليه السلام: 'If you take anyone other than myself as your lord, I will render you from amongst the incarcerated.'

I forwarded a secret message to the Christians asking them to inform me when the next caravan is departing for Syria (Palestine). Soon they sent me a message that a trade caravan made up of Christians is about to return to Syria. The moment I got the opportunity, I hurled my shackles aside, fled from home and joined them.

As I reached Palestine, I made enquiries about the most distinguished priest amongst the Christians. People directed me to a certain priest. I went to him and related my whole story to

him. I said to him: “I wish to stay in your company to learn about your religion. I am incredibly fond of your religion and it really appeals to me. If you permit, I would like to stay in your service and study this religion. I would also like to perform my prayers with you.”

He responded: “Okay.”

A few days later, I realised that this priest is not a morally upright person. He was dreadfully greedy. He would instruct others to give alms. When they brought their charities to him, he wouldn’t distribute it amongst the poor but he would keep it for himself. In this manner, he had accumulated seven earthen-vessels of gold coins. When he died and in good faith, people assembled to prepare for his burial and shrouding etc., I disclosed his actual condition to them and showed them the seven vessels of gold coins.

On ascertaining his true condition the people exclaimed: “By Allâh! We will never bury such a person. Eventually, his body was left suspended from a cross where people furiously continued to pelt it with stones. Another priest was appointed as his successor.”

Hadrat Slamân رضي الله عنه continues: “I haven’t come across a person more abstinent from the *dunyâ* (worldly pursuits), more devoted to the hereafter and more engrossed in his prayers than this priest. And the level of adoration I cherished for this man I had never cherished for anyone else. I remained in this man’s company for many years. As his last moments in this world approached, I submitted: “Offer me some parting advice; who

should I stay with after your departure?” He replied: “In Mûsil there is a great ‘Âlim. Go to him.”

I went to him and after his death, on his parting advice, I set off for another ‘Âlim in Naşîbayn. I stayed in his company for some time. After his death, also according to his counsel, I went to an ‘Âlim in the city of ‘Umûriyyah where I stayed in his company for a considerable time as well. On his deathbed, I submitted: “I have lived in the company of so and so ‘Ulamâ. Tell me, where should I head now?” This ‘Âlim said: “To the best of my knowledge there is not a single ‘Âlim on the straight path I can refer you to. However, the era for the appearance of a Prophet is pretty close. This Prophet will tread the path of the creed of Ibrâhîm عليه السلام. He will make an appearance in the land of Arabia. He will subsequently migrate to a land of date palms. If it is possible to gain access to him, make sure you get there. His distinctive feature would be that he would not consume charity but he would accept gifts. The seal of prophethood would be embedded between his shoulder blades. Once your glance falls onto him you will surely recognise him.”

During this time, I had accumulated a few goats and cows for myself. Coincidentally I met up with a caravan heading towards Arabia. I begged them: “Take me along with you. I will pay you all these goats and cows I have in my possession.” They accepted my offering and took me along with them.

As we reached the valley of Qurâ, they turned out to be treacherous to me. They sold me as a slave to a Jew. When I joined him (to his house) I came across a number of date palms.

I imagined that perhaps this is the land I was seeking. However, I was not at ease about this land when another Jew from Banû Qurayzah approached this master and purchased me from him. He then brought me along with him to Madînah. The moment I set foot in Madînah, I realised, by Allâh, this is the very land that was previously described to me.”

It appears in Sahîh Bukhârî that Hadrat Salmân رضي الله عنه says: “In this manner I was purchased and sold more than ten times.” (Although people nonchalantly purchased him for a few Dirhams, nobody realised his true worth.)

“I continued living with this Jewish master attending to his date plams in Banû Qurayzah. In the meantime, Allâh commissioned Rasûlullâh ﷺ at Makkah but since I was in bondage and engaged in the service of my master, I was completely in the dark about this. Rasûlullâh ﷺ migrated and landed in Qubâ at Banû ‘Amr bin ‘Awf. One day, as I was busy right on the top of a date palm whilst my master was seated beneath it, another Jew – my master’s father’s brother’s son i.e. his cousin, appeared before him and said: “May Allâh destroy the Qîlah (the Anṣâr)! They are gathering around a Makkan man in Qubâ and they claim that he is a Prophet and messenger of Allâh.”

Salmân رضي الله عنه says: “By Allâh! This barely landed on my ears when I was seized by a spell of shivering. I almost lost control of myself and thought I would collapse onto my master.” (The advent of the *Bashîr* (bringer of glad tidings) and *Nazîr* (warner) left Salmân رضي الله عنه enraptured with delight and ravished by ecstasy so much so that if it wasn’t for the

divine spirit of “Had we not fortified her (Mûsâ عليه السلام’s mother’s) heart, she would have disclosed it (that this is her son)²⁰⁷”, he would have plummeted headlong from the date palm.

Looking up at him, both the Jews were left astounded. It was as though the outward appearance of Salmân رضي الله عنه was conveying the message of the following poem:

‘O my friends! Now I am not with you when I am able to glimpse a vista of the mountains of Laylâ’s neighbourhood.’

Persian couplet: “I was aching to meet you for some time but when my glance fell on your countenance, I became intoxicated (in your love).’

Nonetheless, he brought his heart under control and warily descended from the palm. He continues: “I then asked the arriving Jew: ‘Tell me! What were you just talking about? Enlighten me about this news as well.’

“On hearing me soliciting this information, my master, raging with fury, struck a severe blow to my face and warned: ‘What does this concern you?’

²⁰⁷ Sûrah Qaṣaṣ verse 10. In the technical jargon of the Sûfiyah, this sentiment is referred to as *Wajd*. And this verse is apparently the authentication for this. And Allâh knows best.

“As I wrapped up my work in the evening, I gathered up whatever wealth I possessed and presented myself before Rasûlullâh ﷺ. He was residing in Qubâ at that time. I submitted: ‘I heard that you and your companions don’t have anything. All of you are in need. I wish to present some charity to you and your friends.’ Rasûlullâh ﷺ declined to accept the charity for himself saying: “I do not consume of charity.’ He then permitted the Sahâbah رضي الله عنهم to accept it.

Salmân رضي الله عنه says: “I told myself that by Allâh! This is one of the three signs. I then returned home where I busied myself in accumulating a bit more wealth. When Rasûlullâh ﷺ appeared in Madînah, I presented myself to him a second time and submitted: “My heartfelt desire is to present something to you. Since you don’t accept charity, I have appeared before you with a gift.” Rasûlullâh ﷺ accepted the gift from me. He himself ate from it and fed his companions as well. I said to myself that this is the second sign.

“I then returned home and after a few days I presented myself before him yet again. In the company of a Janâzah, Rasûlullâh ﷺ had just come into Baq‘î cemetery. A group of the Sahâbah were also with him. Whilst he was sitting amongst them, I ventured up to him and offered Salâm. From there I rose and went and sat behind him to get a view of the seal of prophethood. Rasûlullâh ﷺ guessed my intention and removed his upper sheet from his blessed back. I identified the seal the moment my gaze fell onto it. I stood up, tenderly kissed the seal and burst out crying. Rasûlullâh ﷺ said: “Come in front of me.” I went before him and just as I am narrating this incident before you O Ibn ‘Abbâs, I recounted my entire story to Rasûlullâh ﷺ

and his Sahâbah رضي الله عنهم and in that very noble assembly I embraced Islâm. Rasûlullâh ﷺ was overjoyed.

After this I occupied myself in the service of my master. This is why I was unable to take part in the battles of Badr and Uhud. Once Rasûlullâh ﷺ advised me: “Salmân! Make a deal of *Kitâbat*²⁰⁸ with your master.”

When I spoke to my master, he said: “Surely, on condition you pay me forty *Awqiyah* of gold.²⁰⁹ Furthermore, you should plant three hundred date palms. After you have paid the forty *Awqiyahs* of gold and the date palms start bearing fruit, you are free.” On the advice of Rasûlullâh ﷺ, Salmân رضي الله عنه accepted this arrangement. Rasûlullâh ﷺ then encouraged the people to assist me in providing the saplings. The people wholeheartedly responded by providing these saplings. Someone provided thirty saplings, another person twenty whilst a third person provided fifteen and someone brought along ten. When we had accumulated all three hundred palm-saplings, Rasûlullâh ﷺ said: O Salmân! Dig holes for them.” Once the holes were dug, Rasûlullâh ﷺ planted them all with his own blessed hands and he made Du‘â for *Barakah* as well.

²⁰⁸ *Kitâbat* is a transaction between master and slave whereby the slave agrees to pay a certain amount of money in lieu of his freedom.

²⁰⁹ One *wugiyah* of gold is equivalent to about 37 grams. Hence 40 *Awqiyah* is equivalent to about 1480 grams of gold. A rather princely sum at that time for a man who was a slave. (Tr.)

Barely a year passed by when all of them started flowering and bearing fruit. Not a single sapling died. Each and every one of them flourished with fruit. In this manner, I managed fulfilling my obligation as far as the palms were concerned. Only the liability of the gold remained.

One day a man appeared before Rasûlullâh ﷺ with gold equivalent to a miniature egg. Rasûlullâh ﷺ asked: “Where is that poor *Mukâtab* slave? Go and call him.” When I turned up before him, he made over the gold to me saying: “Take this. Allâh will pay out your debts.” I said: “This gold is very little, O Prophet of Allâh. How will I manage paying my debts off?” Rasûlullâh ﷺ replied: “Go, Allâh will pay your debts with this very amount.”

When I weighed it, I found it to be precisely forty *Awqiyah* of gold. In this manner, I managed fulfilling my entire obligation and I, at long last, became a free man. I then joined Rasûlullâh ﷺ in the battle of Khandaq. Even after this, I stayed close to Rasûlullâh ﷺ in every subsequent battle.” [Sîrat Ibn Hishâm volume 1 page 73, *Tabqât Ibn S‘ad* volume 4 page 53]

Erection of Musjide-Nabawî

The first spot the camel chose to sit on was a dates-drying area belonging to orphans. Upon inquiry Rasûlullâh ﷺ learnt that the plot of land belongs to two orphans; Sahal and Suhail. Rasûlullâh ﷺ summoned both of them to purchase this plot of land to erect a Musjid. Rasûlullâh ﷺ also spoke to their uncle in

whose care these orphans were about purchasing the land. Both of them expressed a desire to donate the land to Rasûlullâh ﷺ without any compensation whatsoever saying that they hope to reap the compensation from Allâh Ta‘âlâ alone. However, Rasûlullâh ﷺ declined to accept it without any remuneration. He paid them for the land.

Zuhrî narrates: “Rasûlullâh ﷺ instructed Abû Bakr رضي الله عنه to pay for the plot of land.” According to another narration, Abû Bakr رضي الله عنه paid ten Dînars (gold coins) as a price for the land. [Fathul-Bârî volume 7 page 192]

Thereafter Rasûlullâh ﷺ instructed the Sahâbah to chop down the date palms and level the graves of some polytheists that were on the land. He then instructed them to produce unbaked bricks and he himself joined the Muhâjirîn and Anṣâr in the production of these bricks.

With the Sahâbah رضي الله عنهم, Rasûlullâh ﷺ would lug these bricks and chant:

“These loads are not the burdens of Khaybar, O our Lord, these loads are far better and virtuous.”

Intermittently he would recite:

“O Allâh! The actual reward is the reward of the hereafter. So shower Your mercy upon the Muhâjirîn and the Anṣâr (who are focused upon the reward of the hereafter only.)”

According to another narration, the words are:

O Allâh! There is no goodness except in the goodness of the hereafter. So assist the Muhâjirîn and the Anṣâr (who are

aiming for the goodness of the hereafter only).” [Fathul-Bârî volume 7 page 193]

The Sahâbah رضي الله عنهم, in the meantime were chanting:

“If we sit down whilst the Prophet toils, this action of ours (this sitting) would be extremely detestable.”

Hadrat ‘Alî رضي الله عنه was chanting the following couplet:

“He who indefatigably perseveres whilst standing and sitting in the erection of the Musjid can never be on par with that person who protects his clothing from dust.” [Fathul-Bârî volume 7 page 193]

Amongst those lugging stones was Hadrat ‘Uthmân bin Maz‘ûn رضي الله عنه. He was by nature an exceedingly neat and clean person. He was absolutely pre-disposed to cleanliness and tidiness. Whenever he would lug the stones, he would carry them away from his clothing. The moment a speck of dust would get onto his clothing, he would promptly dust it off. [Bayhaqî from Hasan]

Hadrat ‘Alî رضي الله عنه would humorously chant the words “*he who protects his clothing from dust*” to Hadrat ‘Uthmân bin Maz‘ûn رضي الله عنه. [Zarqânî volume 1 page 368]

It wouldn’t be surprising to learn that perhaps in this humorous indulgence, Hadrat ‘Alî رضي الله عنه wishes to highlight the point that in such circumstances, dust and dirt is far superior than fastidious cleanliness. As it appears in the Hadîth, a Hâji is he who has dishevelled hair and is dirty.

According to Musnad Ahmad, Talq bin ‘Alî رضي الله عنه narrates: “Rasûlullâh ﷺ instructed me to mix the mortar. Taking a shovel in hand, I got up to mix the mortar.” According to the narration of Ibn Hibbân, he says: “I asked, O Rasûlullâh ﷺ! Shouldn’t I carry the bricks as well?” Rasûlullâh ﷺ replied: “No, you should rather stick to mixing mortar, as you are more skilled in this field.” [Zarqânî volume 1 page 366]

This Musjid was unique²¹⁰ in its simplicity. The walls were constructed of unbaked brick. The pillars were hewn from the trunks of date palms. The roof was fabricated from the leaves and branches of date palms. Whenever it rained, water would seep through into the Musjid. Later on, the roof was plastered with mortar. It was a hundred cubits long and approximately a hundred cubits wide. The foundations were about three cubits deep. The height was a slightly higher than height of the average man. The *Qiblah* wall was facing *Baitul-Mqadis* (in Jerusalem). Three doors were erected in the Musjid structure. One door was placed on the side where the *Qiblah* is today. The second door was positioned on the western wall and is

²¹⁰ Hasan Baṣrî رحمه الله عليه narrates that Rasûlullâh ﷺ said: “Erect it (the Musjid) as a hut like the hut of Mûsâ.” The narrator says: “I asked Hasan Baṣrî: ‘What was the hut of Mûsâ like?’ He replied: ‘If he raised his hand upward, he would touch the roof’.” According to another narration, the Anṣâr accumulated a bit of wealth and requested Rasûlullâh ﷺ to beautify the Musjid. He replied: “I have no intention to act in opposition to my brother Mûsâ. This should be (a crude) hut like the hut of Mûsâ.” [Al-Bidâyah Wan-Nihâyah volume 3 page 215]

today referred to as Bâbur-Raḥmah. The third door was the door frequently used by Rasûlullâh ﷺ and is today referred to as Bâbu Jibraîl.

After about sixteen or seventeen months when the Qiblah direction of Baitul-Maqdis was rescinded in favour of the K'abah for the performance of Ṣalâh, the door at the back (previously the front) of the Musjid was sealed off and another door erected directly opposite it.

The scholars of Sîrah hold conflicting views in regards to the area of the Musjid. Some are of the opinion that it was a hundred cubits in length and a hundred cubits wide as well. Khârijah bin Zaid, the jurist of Madînah says: "The Musjid was seventeen cubits in length and sixty in width." Muḥammad bin Yahyâ, the student of Imâm Mâlik رحمه الله عليه says: "West to east it was sixty three cubits and north to south it was fifty four and two thirds of a cubit."

Musjide-Nabawî underwent contruction twice (during the time of Rasûlullâh ﷺ). The first when it was erected when Rasûlullâh ﷺ migrated and put up at Abû Ayyûb Anṣârî's house. The second time it was renovated in the year seven *Hijrî* after the battle of Khaybar when the Musjid fell into disrepair. This is established from a number of Aḥâdîth and narrations.

In the primary construction, the length and the breadth of the Musjid was under a hundred cubits whilst it was extended to just over a hundred cubits in the subsequent construction.

Ibn Jarîj J'afar bin 'Amr narrates: "Rasûlullâh ﷺ constructed the Musjid twice. The first was when he migrated to Madînah. In this construction, the length and breadth of the Musjid was

under a hundred cubits. The second time was in the seventh year of Hijrah after the battle of Khaybar when Rasûlullâh ﷺ renovated the entire Musjid. He purchased (the adjoining plot) of land and extended the Musjid.”

It appears in M‘ujam Tabrânî that when Rasûlullâh ﷺ planned to extend the Musjid, he approached the Anṣârî owner of the adjoining plot of land and said: “Sell us this land in exchange of a palace in Jannah.” However, the Anṣârî, due to his poverty and excessive dependants, was unable to offer the land for free. This is why Ḥadrat ‘Uthmân رضي الله عنه purchased this plot in exchange of ten thousand Dirhams from this Anṣârî. Appearing before Rasûlullâh ﷺ, he submitted: “O Rasûlullâh ﷺ! The plot of land you wished to purchase from the Anṣârî in exchange of a palace in Jannah, please purchase it from me (in exchange of that palace).” Rasûlullâh ﷺ purchased this plot from Ḥadrat ‘Uthmân رضي الله عنه in exchange of a palace in Jannah and incorporated this plot of land into the Musjid. Rasûlullâh ﷺ placed the first brick with his own blessed hand and, as per his instructions, the next brick was placed by Abû Bakr رضي الله عنه, then by ‘Umar رضي الله عنه, followed by ‘Uthmân رضي الله عنه and then by ‘Alî رضي الله عنه.

Although this Ḥadîth is weak in respect of the narrators, a narration of Musnad Aḥmad and a satisfactory narration of Jâmi‘i Tirmizî corroborate the aforementioned narration. The narration is: when the rebels laid siege to the house of Ḥadrat ‘Uthmân رضي الله عنه, he appealed to them: “Are you not aware that when the area of the Musjid became inadequate, Rasûlullâh ﷺ said: ‘is there anyone from amongst you who would purchase

the adjoining plot of land and include it into the Musjid in exchange of Jannah?’ And you are well aware that I was the one who purchased the plot of land and included it into the Musjid and today you are preventing me from performing two Rak‘ât of Salâh in the same Musjid!”

This Hadîth is narrated by Thumâmah bin Hazan Qushayrî in Jâm‘i Tirmizî. Imâm Tirmizî declares this narration as sound. The same narration is cited in Musnad Aḥmad and Sunan Dâr Qutnî on the authority of Aḥnaf bin Qays رضي الله عنه. Furthermore, Hadrat Abû Hurayrah رضي الله عنه, who embraced Islâm in the seventh year of Hijrah also joined them in this reconstruction of the Musjid. As mentioned in Musnad Aḥmad, Abû Hurayrah رضي الله عنه himself narrates: “Rasûlullâh ﷺ himself was lugging the stones with the Sahâbah رضي الله عنهم in the reconstruction of the Musjid. He was supporting the stones onto his chest. I thought that he is hoding them close to his chest because of their substantial weight. I submitted: “O Rasûlullâh! Hand them over to me. I will carry them.” Rasûlullâh ﷺ replied: “Take another lot of stones, Abû Hurayrah. There is no life but the life of the hereafter.”

Obviously the participation of Abû Hurayrah رضي الله عنه was in the second construction in the seventh year of Hijrah after the conquest of Khaybar. The participation of Abû Hurayrah رضي الله عنه in the first construction in the first year of Hijrah is not conceivable (because he hadn’t embraced Islâm as yet). Furthermore, the involvement of ‘Amr bin ‘Âs رضي الله عنه, who embraced Islâm in the fifth year of Hijrah, in the construction of the Musjid is cited in Dalâilu Bayhaqî. And obviously, the

person who embraced Islâm in the fifth year couldn't have participated in the erection of the Musjid in the first year of Hijrah. Unquestionably his participation would be considered to be in the second construction and not the first. These and other details are mentioned in Wafâul-Wafâ and Khulâsatul-Wafâ chapter four.

Erection of rooms for the Wives

Once he completed the construction of the Musjid, Rasûlullâh ﷺ laid foundations for the houses of his pure wives. Right away, he built two rooms; one for Hadrat Sawdah bint Zam'ah رضي الله عنها and the other for Hadrat 'Âyeshah رضي الله عنها. The additional rooms were built later on as the need arose.

Adjacent to the Musjid were the houses of Hârithah bin Nu'mân Ansârî رضي الله عنه. Whenever the need arose, Hadrat Hârithah would offer a house to Rasûlullâh ﷺ. In this manner, he offered all his houses, one after the other to Rasûlullâh ﷺ. Most of the rooms were built from branches of date palms whilst some of them were built from unbaked brick. The doorways were covered with rough Hessian or thick cloth. These structures were not even rooms. They were images of their abstemiousness and contentment. These rooms were epitomes of the transitory nature of the *dunyâ*. Although lanterns were rarely lit at night within these homes (Bukhârî volume 1 page 56) there was really no need for any other source of illumination. What is the need for a lantern or candle in a home wherein resides the *Bashîr* and *Nazîr* and the *Sirâje*

Munîr (illuminating lantern)? How aptly a poet describes it when he says:

“O you with unique and exquisite features! Your kingship extends over the hearts.

Certainly the home wherein you reside does not require a lantern.

Your blessed countenance will suffice for us as proof the day when people will present their proofs.”

Hasan Baṣrî رحمه الله عليه says: “When I grew up a bit, whilst standing, my outstretched hand could touch the roof of these rooms.”

These rooms were situated on the Eastern side of the Musjid. There were no rooms on the Western side. [Wafâ-ul-Wafâ page 127]

After the demise of the pure wives

Following the demise of the wives of Rasûlullâh ﷺ, on the royal decree of Walîd bin ‘Abdul Malik, these rooms were demolished and the area included into the Musjid. When this royal directive reached Madînah, the entire population of Madînah cried out in anguish.

Abû Umâmah Sahl bin Huniaf would often lament: “If only the original structure of the rooms were left intact, people would have witnessed for themselves how the messenger who was divinely awarded the keys to the treasures of the world passed

his life in such simple rooms and huts.” [Zarqânî volume 1 page 370]

During this time, Rasûlullâh ﷺ sent Zaid bin Hâarithah رضي الله عنه and Abû Râf'î رضي الله عنه to Makkah to fetch Hadrat Fâtimah²¹¹ رضي الله عنها, Hadrat Ummu Kulthûm رضي الله عنها and Ummul-Muminîn Hadrat Sawdah رضي الله عنها. In their company, Hadrat Abû Bakr رضي الله عنه sent his son ‘Abdullâh to fetch Hadrat ‘Âyeshah رضي الله عنها, Hadrat Asmâ رضي الله عنها, Hadrat Ummu Rûmân رضي الله عنها and ‘Abdur-Rahmân bin Abî Bakr رضي الله عنه.

By the time Hadrat Zaid bin Hâarithah رضي الله عنه returned Madînah, Rasûlullâh ﷺ had already relocated from Abû Ayyûb Anṣârî's house to these rooms. [Tabrânî form ‘Âyeshah رضي الله عنها, Zarqânî volume 1 page 370]

²¹¹ Hadrat Fâtimah and Hadrat Ummu Kulthûm came to Madînah with Zaid bin Hâarithah and Abû Râf'î whilst Hadrat Ruqayyah رضي الله عنها had already arrived in Madînah with her husband Hadrat ‘Uthmân رضي الله عنه. Hadrat Zaynab رضي الله عنها stayed over in Makkah with her husband Abûl-‘Âṣ bin Rab'î who had not as yet embraced Islâm. When he was captured as a prisoner of war in the expedition of Badr, Rasûlullâh ﷺ released him on condition that he sends his (Rasûlullâh ﷺ's) daughter to him at Madînah. When he returned to Makkah, Abul-‘Âṣ sent her to her father, Rasûlullâh ﷺ. [Zarqânî volume 1 page 370]

Expansion of the Musjid of *Khâtamu Masâjidil-Ambiyâ*²¹² by the Khulafâ

During his Caliphate, Hadrat Abû Bakr رضي الله عنه did not extend any portion of the Musjid. He merely replaced with exactly the same date trunks some of the pillars that had decomposed with age.

In the seventeenth year of Hijrah, Hadrat ‘Umar رضي الله عنه extended the Musjid towards the Qiblah and the western side. Since the rooms of the wives were situated towards the eastern side, he did not extend the Musjid in this direction.

Although Hadrat ‘Umar رضي الله عنه extended the Musjid, he did not bring about any substantial change in the actual façade and appearance of the structure. As was in the case of Rasûlullâh ﷺ, Hadrat ‘Umar رضي الله عنه also built the Musjid with unbaked brick. He hewed its pillars from the trunks of date palms and

²¹² This caption is an allusion to a Hadîth. It appears in Sahîh Muslim and Nasaî on the authority of Abû Hurayrah رضي الله عنه that Rasûlullâh ﷺ said: “I am the seal of all prophets. And my Musjid is the seal of all Masâjid.” These are the actual words of Nasaî. The words of Muslim are: “I am the final messenger and my Musjid is the final Musjid.” The words of Musnad Bazzâr etc. are: “I am the seal of all Prophets and my Musjid is the seal of all Masâjid.” In other words, my Musjid will be the seal of all Masâjid erected by the Ambiyâ. Just as there is no new messenger after me, there will be no messenger to erect a Musjid after me. It does not mean that no Musjid will ever be erected after this.

erected the roof from branches and leaves. He upheld the former simplicity of the original structure.

During his reign of Caliphate, Hadrat ‘Uthmân رضي الله عنه extended the Musjid and instead of simple unbaked brick, he reconstructed the Musjid using decorative stones and lime as mortar. He remodelled the pillars from stone and replaced the roof using a kind of hardwood timber.

When Hadrat ‘Uthmân رضي الله عنه resolved to revamp the Musjid in this manner, the Sahâbah were a bit offended to see the simplicity of Musjide Nabawî subject to such ornate transformation. When Hadrat ‘Uthmân رضي الله عنه noticed the Sahâbah’s relentless refusal and their aversion for this, he addressed them in one of his sermons saying: “You people have expressed numerous comments (about this proposed elaborate structure). I heard Rasûlullâh ﷺ saying: ‘He who builds a Musjid for the pleasure of Allâh, Allâh will surely build a palace similar to it in Jannah’.” [Fathul-Bârî volume 1 page 453]

Construction commenced in Rab‘ûl-Awwal 29 A.H. and reached completion in Muḥarram 30 A.H. According to this, the construction took at least ten months. [Wafâul-Wafâ volume 1 page 356]

Imâm Mâlik رحمه الله عليه narrates: “When Hadrat ‘Uthmân رضي الله عنه initiated the renovation of the Musjid, K‘ab Ahbâr would make Du‘â thus: ‘O Allâh! May this construction never reach completion.’ When people enquired the reason for him making Du‘â like this, he replied: ‘The moment the renovation

drew to a close, the *Fitnahs* (divine tribulations) started descending from the sky.” [Fathul-Bârî volume 1 page 453]

Site of Janâzah Salâh

Abû Sa‘îd Khudrî رضي الله عنه narrates: “When Rasûlullâh ﷺ migrated to Madînah and one of us was close to breathing his last, we would promptly notify him. Rasûlullâh ﷺ would then come and make Du‘â of *Istighfâr* (forgiveness) for him. He would stay with the deceased right up to after his burial. Quite often, Rasûlullâh ﷺ would get incredibly late. This is why we decided to notify him after the actual death. This routine continued for a few days. We would inform Rasûlullâh ﷺ of the death. He would come, perform the Salâh and make Du‘â of forgiveness etc. for the deceased. Sometimes he would participate in the burial whilst at times he would return immediately after the Salâh.

Afterwards, in view of Rasûlullâh ﷺ’s ease, we decided to take the *Mayyit* (deceased) directly to his house. Rasûlullâh ﷺ would perform the Janâzah Salâh in the vicinity of his house. This is why that area came to be known as *Mawḍa‘ul-Jânâiz* (place of Janâzah).” [Tabqât Ibn S‘ad volume 1 page 14 section two]

A similar Hadîth appears in Bukhârî²¹³ on the authority of ‘Abdullâh bin ‘Umar رضى الله عنه. Rasûlullâh ﷺ would perform Janâzah Ṣalâh in an area adjacent to Musjide Nabawî. It was not his regular habit to perform Janâzah Ṣalâh in the Musjid. Yes, occasionally, forced by circumstances, he would perform the Janâzah Ṣalâh in the Musjid (not as a normal routine). [Fathul-Bârî volume 3 page 160 under chapter on Ṣalâh upon the deceased in the Musjid and ‘Îd-Gâh]

This is why Imâm Abû Hanîfah رحمه الله عليه and Imâm Mâlik رحمه الله عليه maintain that Janâzah Ṣalâh is Makrûh (abominable) in the Musjid whilst Imâm Shâf’î says that it is permissible.

Brotherhood between the Muhâjirîn and Anṣâr

When the Muhâjirîn migrated from Makkah leaving behind their children, kinsfolk, homes and property and landed in Madînah, Rasûlullâh ﷺ established bonds of brotherhood between the Muhâjirîn and Anṣâr so that their perplexing agitation brought about by their traumatic departure may be replaced by the love and affection of the Anṣâr. At times of need, they may assist one another and console one another at

²¹³ Imâm Bukhârî رحمه الله عليه cites this Hadîth in a number of chapters. For instance, chapter on Janâiz page 177, chapter on the signs of prophethood page 513, Kitâbut-Tafsîr page 654, chapter on *Rajm* in Balât page 1007 etc.

times of bereavement. The weak may acquire some strength from the brotherhood of the strong and powerful whilst the weak may underpin his support for the strong. The fortunate may benefit from the unfortunate whilst the unfortunate may benefit from the fortunate. The scattered pearls of the Muhâjirîn and Anṣâr may be threaded into a single strand of brotherhood and develop into a single entity without any from of disunity and disharmony. All of them may hold firmly onto the rope of Allâh. The dissension and disunity that brought about the destruction of the Banû Isrâîl, this Ummah should be entirely safe from it. And due to their unassailable unity, Allâh Ta‘âlâ’s hand remains over their heads. And if, per chance, some arrogance of the pre-Islâmic days still remains within the hearts, this brotherhood would totally eradicate it and instead of the heart harbouring pride, arrogance and conceit, the hearts may cherish humility, meekness, brotherhood and beneficence. The servant and the master, the superior and inferior, the king and the subjects are all brought to stand on a single platform. All the ludicrous distinctive features of the world are eliminated and Allâh-consciousness and piety is restored as the sole benchmark of nobility and eminence. As Allâh Ta‘âlâ declares: “Certainly, the most noble amongst you in the eyes of Allâh are those who are the most Allâh-conscious.” [Sûrah Hujurât verse 13]

It was with these benefits in mind that Rasûlullâh ﷺ, even before *Hijrah*, established bonds of brotherhood amongst the Muhâjirîn whilst in Makkah. After his migration to Madînah, he again instituted this union of brotherhood, this time between the Muhâjirîn and Anṣâr. Hâfiz Ibn ‘Abdul-Barr رحمه الله عليه

says: “This association of brotherhood was launched on two separate occasions; first amongst the Muhâjirîn whereby one Muhâjir was allied with another Muhâjir. This took place in Makkah. The second phase of brotherhood took place in Madînah between the Muhâjirîn and Anṣâr.

Ibn ‘Abbâs رضي الله عنه narrates that Rasûlullâh ﷺ established a bond of brotherhood between Zubair رضي الله عنه and ‘Abdullâh bin Mas‘ûd رضي الله عنه whereas both of them were from the Muhâjirîn.

This Hadîth is cited by Hâkim and Ibn ‘Abdul-Barr. The *Sanad* of this Hadîth is satisfactory. Hâfiz Diyâud-Dîn also mentions this Hadîth in Mukhtârah quoting from Tabrânî’s M‘ujame’Kabîr.

Hâfiz Ibn Taymiyyah says: “The Ahâdîth cited in Mukhtârah are far more authentic than the Ahâdîth of Mustadraku Hâkim.

It is mentioned in Mustadraku Hâkim that Ibn ‘Umar رضي الله عنه narrates: “Rasûlullâh ﷺ established a bond of brotherhood between Abû Bakr and ‘Umar, between so and so and so and so”.....and he went on to mention a few others. “‘Alî رضي الله عنه enquired: ‘Who is my brother, O Rasûlullâh ﷺ?’ Rasûlullâh ﷺ replied: “*I am your brother.*” [Fathul-Bârî volume 7 page 210]

Hâfiz Ibn Sayyidun-Nâs writes in ‘Uyûn Al-Athar: “The bond of brotherhood established in Makkah before *Hijrah* was instituted amongst the Muhâjirîn as follows:

	Brotherhood between	And
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1	Abû Bakr رضي الله عنه	‘Umar رضي الله عنه
2	<u>H</u> amzah رضي الله عنه	Zaid bin <u>H</u> ârithah رضي الله عنه
3	‘Uthmân Ghanî رضي الله عنه	‘Abdur-Rahmân bin ‘Awf رضي الله عنه
4	Zubair bin ‘Awwâm رضي الله عنه	‘Abdullâh bin Mas‘ûd رضي الله عنه
5	‘Ubaidah bin <u>H</u> ârith رضي الله عنه	Bilâl bin Rabâh رضي الله عنه
6	Muṣ‘ab bin ‘Umair رضي الله عنه	S‘ad bin Abî Waqqâs رضي الله عنه
7	Abû ‘Ubaidah رضي الله عنه	Sâlim, slave of <u>H</u> uzaifah رضي الله عنه
8	Sa‘îd bin Zaid رضي الله عنه	<u>T</u> alhah bin ‘Ubaidullâh رضي الله عنه
9	Sayyidinâ Rasûlullâh ﷺ	‘Alî رضي الله عنه

Second occasion of brotherhood

The second occasion of brotherhood was launched five months after *Hijrah* in Hadrat Anas رضي الله عنه's house between forty-five Muhâjirîn and forty-five Anṣâr. Each Muhâjir was paired off with an Anṣârî. [Fathul-Bârî volume 7 page 210]

Some of them are listed below:

	Muhâjirîn	Anṣâr
1	Abû Bakr Ṣiddîq رضي الله عنه	Khârijah bin Zaid رضي الله عنه
2	‘Umar bin Khattâb رضي الله عنه	‘Atbân bin Mâlik رضي الله عنه
3	Abû ‘Ubaidah bin Jarrâh رضي الله عنه	S‘ad bin Mu‘âz رضي الله عنه
4	‘Abdur-Rahmân bin ‘Awf رضي الله عنه	S‘ad bin Rab‘î رضي الله عنه
5	Zubair bin ‘Awwâm رضي الله عنه	Salâmah bin Salâmah bin Wuqaish رضي الله عنه
6	‘Uthmân bin ‘Affân رضي الله عنه	Aws bin Thâbit رضي الله عنه
7	Talhah bin ‘Ubaidullâh رضي الله عنه	K‘ab bin Mâlik رضي الله عنه

8	Sa'îd bin Zaid bin 'Amr bin Nufail رضي الله عنه	Ubayy bin K'ab رضي الله عنه
9	Muṣ'ab bin 'Umair رضي الله عنه	Abû Ayyûb Khâlid bin Zaid Anṣârî رضي الله عنه
10	Abû <u>H</u> uzaifah bin 'Utbah رضي الله عنه	'Abbâd bin Bishr رضي الله عنه
11	'Ammâr bin Yâsir رضي الله عنه	<u>H</u> uzaifah bin Yamân رضي الله عنه
12	Abû Zar Ghifârî رضي الله عنه	Munzir bin 'Amr رضي الله عنه
13	Salmân Fârsî رضي الله عنه	Abud-Dardâ 'Uwaymir bin Th'alabah رضي الله عنه
14	Bilâl رضي الله عنه	Abû Ruwayḥah 'Abdullâh bin 'Abdur-Rahmân رضي الله عنه
15	<u>H</u> âtîb bin Abî Balta'ah رضي الله عنه	'Uwaim bin Sâ'idah رضي الله عنه
16	Abû Marthad رضي الله عنه	'Ubâdah bin <u>S</u> âmit رضي الله عنه
17	'Abdullâh bin Jahash رضي الله عنه	'Âṣim bin Thâbit رضي الله عنه

18	‘Utbah bin Ghazwân رضي الله عنه	Abû Dujânah رضي الله عنه
19	Abû Salamah bin ‘Abdul-Asad رضي الله عنه	S‘ad bin Khaythamah رضي الله عنه
20	‘Uthmân bin Maz‘ûn رضي الله عنه	Abul-Haytham bin Tayhân رضي الله عنه
21	‘Ubaidah bin Hâarith رضي الله عنه	‘Umair bin Hammâm رضي الله عنه
22	Tufail bin Hâarith رضي الله عنه - ‘Ubaidah’s brother.	Sufyân Nasr Khazrajî رضي الله عنه
23	Safwân bin Baydâ رضي الله عنه	Râf‘i bin Mu‘allâ رضي الله عنه
24	Miqdâd رضي الله عنه	‘Abdullâh bin Rawâḥah رضي الله عنه
25	Zush-Shimâlain رضي الله عنه	Yazîd bin Hâarith رضي الله عنه
26	Arqam رضي الله عنه	Talḥah bin Zaid رضي الله عنه
27	Zaid bin Khattâb رضي الله عنه	M‘an bin ‘Adî رضي الله عنه
28	‘Amr bin Surâqah رضي الله عنه	S‘ad bin Zaid رضي الله عنه

29	‘Âqil bin Bukair رضي الله عنه	Mubashir bin ‘Abdul-Munzir رضي الله عنه
30	Khunais bin <u>H</u> uzâfah رضي الله عنه	Munzir bin Muḥammad رضي الله عنه
31	Surrah bin Abî Ruhm رضي الله عنه	‘Ubâdh bin Al-Khashkhâsh رضي الله عنه
32	Mistah bin Uthâthah رضي الله عنه	Zaid bin Muzayyan رضي الله عنه
33	‘Ukkâshah bin Miḥsan رضي الله عنه	Mujazzir bin Dammâr رضي الله عنه
34	‘Âmir bin Fuhayrah رضي الله عنه	<u>H</u> ârith bin <u>S</u> immah رضي الله عنه
35	Muhajj’a رضي الله عنه, slave of ‘Umar رضي الله عنه	Surâqah bin ‘Amr bin ‘Atiyyah رضي الله عنه

The right of brotherhood fulfilled by the Anṣâr and the overriding degree of the sincere sacrifices demonstrated by the Anṣâr is absolutely unique without comparison. Their generosity with the Muhâjirîn as far as their wealth, lands and assets is concerned is somewhat understandable in that they

²¹⁴ Extracted from ‘Uyûn Al-Athar volume 1 page 201

gave away their physical wealth like date orchards etc. to the Muhâjirîn but even beyond that, they even offered their wives to the Muhâjirîn. An Anṣârî who had two wives would offer his Muhâjir brother to choose one of his two wives saying: “Select whichever one you wish. I will divorce her and you may marry her (after the ‘Iddah period).”

It is cited in Sunan Abû Dâwûd and in Jâm‘î Tirmizî that Hadrat Anas رضي الله عنه narrates: “None of the Anṣâr would ever regard anyone more eligible to his wealth than his Muhâjir brother.” [Zarqânî volume 1 page 374]

When the Muhâjirîn witnessed the unparalleled empathy and unrivalled sacrifices of the Anṣâr, they asked: “Rasûlullâh ﷺ! We haven’t come across anyone more compassionate, sincerely dedicated and more enthusiastically devoted – whether in times of comfort or hardship – than these people amongst whom we have put our roots. We fear that they will acquire all the reward whilst we will be deprived.” Rasûlullâh ﷺ replied: “No, as long as you continue making Du‘â for them.”²¹⁵

²¹⁵ [Extracted by Ibn Sayyidin-Nâs on the authority of Anas رضي الله عنه

[‘Uyûn Al-Athar] Ibn Kathîr says: “This Hadîth comprises of merely three links in the *Sanad* (chain of narrators), all of whom are indisputably reliable according to the conditions of Sahîhain (Bukhârî and Muslim). And none of the authors of the six most authentic Hadîth books have extracted this Hadîth from this angle.”]

In other words, your good turn of making Du‘â for them is not in any way inferior to their kindness of providing tangible wealth to you. In fact, making Du‘â is more superior to that. Let alone a few coins, if the riches of the entire world were to be placed on one pan of the scale and just a single sincere Du‘â is placed on the other pan, Inshâ Allâh, the pan of Du‘â would far outweigh the pan of riches. In this declaration of mine, I am not saying ‘Inshâ Allâh’ as a form of a ‘conditional clause’ but rather as a source of *Tabarruk* (blessings) and as a form of reverence. Imâm Bukhârî cites a number of *Aḥādīth* in *Kitâbut-Tawḥīd* under the chapter of *Mashiyyah wal Irâdah* wherein Rasûlullâh ﷺ said ‘Inshâ Allâh’ not as a ‘conditional clause’ but as a form of *Tabarruk*.

Whenever a beggar appeared before Hadrat ‘Âyeshah رضي الله عنها showering Du‘âs upon her – as is the norm of beggars – she would first recompense him by reciprocating with the Du‘â and then she would give him some alms. Someone asked her: “O Ummul-Muminîn! Why is it that you give a beggar alms *and* make Du‘â for him in the words he made Du‘â for you?” She replied: “If I refrain from praying for him and simply give him alms only, his favour over me would be more superior to my kindness over him because Du‘â is far superior to alms-giving. This is why I offset my Du‘â against his Du‘â so that my charity remains pure, it won’t be in exchange of anything.” [*Mafâtîḥ Sharah Maṣâbîḥ*] So he who can give a few coins and earn himself sincere Du‘â in the process should not allow this opportunity to pass by.

Persian couplet: “I have offered a few lifeless objects in redemption of my life,

Alhamdulillâh! I have struck a cheap bargain.”

Nonetheless, this union of brotherhood was so strong that it was considered as enduring as a family relationship. When an Ansârî would leave this world, his Muhâjir brother would inherit from him. As Allâh Ta‘lâ says:

“Certainly those who believed and migrated and executed *Jihâd* in the path of Allâh with their wealth and lives, and those who provided refuge and help – these are all allies (heirs) unto one another.” [Sûrah Anfâl verse 72]

However, this injunction favouring inheritance was subsequently rescinded and all believers were declared to be brothers unto one another. The following verse was revealed:

“Certainly the believers are brothers (unto one another).” [Sûrah Hujurât]

Now the bond of brotherhood was left only for mutual assistance, protection and commiseration and inheritance was allotted specifically to family members only. [Fathul-Bârî volume 7 page 210, Zarqânî volume 1 page 374]

Inception of the Azân

The Ṣalâh's of 'Aṣr and Fajr were made mandatory right at the beginning of prophethood. Subsequently, the remaining Ṣalâhs were enjoined on the night of Mi'râj. All the Ṣalâhs with the exception of Maghrib consisted of just two Rak'ât. After *Hijrah* the two Rak'ât were left intact whilst travelling whilst a further two Rak'ât were added in Zuhr, 'Aṣr and 'Ishâ for those not travelling. [Bukhârî from 'Âyeshah رضي الله عنها]

Until now the practice was that people would assemble in the Musjid whenever the time for Ṣalâh would set in. Rasûlullâh ﷺ felt that there should be some signal or the other that would allow the people from the community to easily assemble in the Musjid at once.

Someone suggested striking a *Nâqûs*²¹⁶ whilst someone else suggested blowing a *Bûq*²¹⁷ to summon the faithful to Ṣalâh. However, Rasûlullâh ﷺ rejected the use of such devices as this would tantamount to resemblance with the Jews and Christians. The Christians used the *Nâqûs* whilst the Jews used a *Bûq*. In short, Rasûlullâh ﷺ detested this degree of similitude with the Christians and Jews.

Someone proposed lighting a fire at an elevated spot. When people notice the flames, they would come to Ṣalâh. Rasûlullâh

²¹⁶ A type of stick used by the Christians to summon the laity to church. Something similar to today's bells.

²¹⁷ A trumpet, which the Jews would blow to summon the people to the synagogue.

ﷺ replied that this is the custom of the Zoroastrians. He abhorred similarity with the Zoroastrians as well.

The assembly dispersed without reaching any concrete resolution. This concern and unease of Rasûlullâh ﷺ had a profound effect on ‘Abdullâh bin Zaid bin ‘Abdi Rabbiḥî رضي الله عنه.²¹⁸

During the course of these discussions,, ‘Abdullâh bin Zaid saw a dream. He says: “I saw a man dressed in green apparel clutching a bell in his hand walking past me. I asked him: ‘Will you sell this bell to me?’ ‘What will you do with it?’ he asked.

I replied: ‘I will summon the people to Ṣalâh by chiming the bell.’ The man with the green apparel remarked: ‘Should I not enlighten you on something far more superior than this?’ ‘Why not?’ I replied, ‘Surely.’

The man said: ‘Say the following words (to summon the people to prayer):

²¹⁸ In this regard, ‘Abdullâh bin Zaid رضي الله عنه composed the following stanzas:

‘I profusely praise Allâh, the revered and esteemed, for the fortune of the Azân.

When there appeared before me a *Bashîr* (bearer of glad tidings) from Allâh and what a pleasing *Bashîr* he was.

For three nights consecutively the *Bashîr* appeared before me and each time he appeared before me, he enhanced my honour.’ [Sunan Ibn Mâjah]

‘Allâhu Akbar Allâhu Akbar.

Ash-hadû Al-lâilâha Ilallâh,

Ash-hadû Al-lâilâha Ilallâh.

Ash-hadû Anna Muḥammadar-Rasûlullâh,

Ash-hadû Anna Muḥammadar-Rasûlullâh.

Hayya ‘Alas-Salâh,

Hayya ‘Alas-Salâh.

Hayya ‘Alal-Falâh

Hayya ‘Alal-Falâh.

‘Allâhu Akbar Allâhu Akbar.

Lâ Ilâha Ilallâh.’

Shifting onto one side, the man then taught me the words of the Iqâmah saying: ‘Recite the same words when you stand for Salâh. After the words Hayya ‘Alal-Falâh, add on the words ‘Qad Qâmatiṣ-Salâh’ twice.”

‘Abdullâh bin Zaid further relates: “The next morning, I presented myself before Rasûlullâh ﷺ and related the dream to him. On hearing the dream, Rasûlullâh ﷺ pronounced: “Surely this dream is true, Inshâ Allâh.”

In this sentence, the phrase of *Inshâ Allâh* (if Allâh wills) is not as a conditional clause or an expression of uncertainty but the phrase is applied more for *Barakat* and reverence than anything else, as explained above.

Rasûlullâh ﷺ then directed ‘Abdullâh bin Zaid رضي الله عنه to teach Bilâl رضي الله عنه the words of the Azân so that he, Bilâl رضي الله عنه, may call out the Azân. Rasûlullâh ﷺ told ‘Abdullâh bin Zaid رضي الله عنه: “Let Bilâl call out the Azân as his voice is louder than yours.”

Hadrat Bilâl رضي الله عنه then called out the Azân. When the words of the Azân reached the ears of Hadrat ‘Umar رضي الله عنه, he frantically hastened to Rasûlullâh ﷺ heaving his sheet behind him. As he appeared before Rasûlullâh ﷺ, ‘Umar رضي الله عنه submitted: “O Rasûlullâh ﷺ! By the Being Who has ordained you with Haqq (truth), I have also seen (in the dream) what he (‘Abdullâh bin Zaid) had been shown.”

Upon hearing this, Rasûlullâh ﷺ exclaimed: “So Allâh be praised!”

Muḥammad bin Ishâq narrates this Hadîth with the following *Sanad*:

‘This Hadîth was narrated to me by Muḥammad bin Ibrâhîm At-Taymî and he narrates from Muḥammad bin ‘Abdullâh bin Zaid bin ‘Abdi Rabbihî and he narrates this Hadîth from his father ‘Abdullâh bin Zaid رضي الله عنه.’

Imâm Tirmizî and Imâm Abû Dâwûd also narrate this Hadîth with this *Sanad*.

Imâm Tirmizî says: “When I asked Bukhârî about this Hadîth narrated by Muḥammad bin Ibrâhîm Taymî, he replied: ‘According to me, this Hadîth is Sahîḥ (authentic).’”

Imâm Ibn Khuzaymah رحمه الله عليه writes in his Sahîh: “This Hadîth is Sahîh (authentic) and it is well-established as far as its transcription is concerned.”

Muhammad bin Yahyâ Zuhâlî also declares this Hadîth to be authentic.

Imâm Tirmizî رحمه الله عليه says: “The Hadîth of ‘Abdullâh bin Zaid is a Hasan (satisfactory) Hadîth.” [Naylul-Awtâr volume 2 page 16]

‘Abdur-Rahmân bin Abû Laylâ رحمه الله عليه says: “The Sahâbah رضي الله عنهم of Rasûlullâh ﷺ related to me that ‘Abdullâh bin Zaid رضي الله عنه appeared before Rasûlullâh ﷺ and submitted: ‘O Rasûlullâh ﷺ! I saw in a dream a man draped in green sheets. He first climbed onto a wall where he called out the Azân twice. He then descended and called out the Iqâmah twice.’”

Hâfiz ‘Alâud-Dîn Mârdînî says: “All the narrators of this Hadîth are reliable even according to the stringent prerequisites laid down by Imâm Bukhârî رحمه الله عليه. [Jawhar Naqî Hâshiyah of Sunan Kubrâ volume 1 page 420]

According to Mu‘jame Awsat of Tabrânî, Hadrat Abû Bakr رضي الله عنه also saw a similar dream. [See Al-Futûhât Ar-Rabbâniyyah ‘Alal Azkârin-Nawawiyyah of Shaikh Ibn I‘lân Al-Makkî volume 2 page 70]

Philosophical notes and educational subtleties

(An in-depth study into the inception and establishment of the Azân)

After Îmân (belief), Ṣalâh occupies the loftiest status in Islâm. The performance of Ṣalâh with Jamâ't is of supreme importance. And it is somewhat problematical for all the people to gather at a specific place and time without any form of announcement. When Rasûlullâh ﷺ brought this up in the meeting, someone suggested lighting a fire. Another person suggested the chiming of bells whilst another proposed blowing a trumpet. Rasûlullâh ﷺ loathed the use of fire as this bore resemblance to the Zoroastrians. He objected to the chiming of bells due to its resemblance to the practice of the Christians and he was opposed to the use of a trumpet as it may tantamount to emulation of the Jews. Without reaching any firm decision, the gathering broke up and everyone returned home.

1. During this period, ‘Abdullâh bin Zaid bin ‘Abdi Rabbihî رضي الله عنه was shown the celebrated dream of Azân and Iqâmah. When he related his dream to Rasûlullâh ﷺ, he remarked: “This dream is true.” In other words, this dream is from Allâh and it is free of *Nafsânî* (sensual) and *Shaytânî* (satanic) influence. Although a categorical injunction cannot be established on the basis of a pious dream or inspiration but the endorsement issued by Rasûlullâh ﷺ of the contents of this dream has actually acquired the status of divine

revelation. And in the same words, Rasûlullâh ﷺ instructed the Sahâbah رضي الله عنهم to call out the Azân. The Azân subsequently became one of the *Sha'air* (salient features) of Dîn.

2. Then again, the configuration and sequence of the words of the Azân is also remarkable. These few words sum up the three basic fundamentals of Islâm; *Tauhîd* (oneness of Allâh Ta'âlâ), *Risâlat* (Prophethood) and the hereafter. The words *Allâhu Akbar* describe the greatness and magnanimity of Allâh Ta'âlâ. The words *Ash-hadu Allâilâha Ilallâh* confirm the *Tauhîd* (oneness of Allâh Ta'âlâ) and negate polytheism. The words *Ash-hadu Anna Muḥammadar-Rasûlullâh* affirm the prophethood of Rasûlullâh ﷺ. They are a proclamation of the fact that we have recognised Allâh Ta'âlâ and the method of worshipping Him through the medium of none other than Rasûlullâh ﷺ. Following this proclamation of *Tauhîd* and *Risâlat*, the greatest form of devotion is Ṣalâh and to this objective the words of 'Hayya 'Alas-Ṣalâh' summon the believers. And with the words Hayya 'Alal Falâh' a call to perpetual success is made and these words are a subtle reference to the hereafter as well. In other words, if you desire eternity and perpetual success apply yourself to the sole worship of Allâh Ta'âlâ. The word success refers to the success of the hereafter. And finally the Azân is terminated with the opening words of *Allâhu Akbar Allâhu Akbar Lâ Ilâha Ilallâh*. In other words, Allâh

Ta'âlâ is the greatest and nobody is entitled to worship and devotion but Him.²¹⁹

The person whom Allâh Ta'âlâ has granted a bit of common sense will, by merely glancing over the translation of the Azân, realise that the Azân is an embodiment of *D'awat* to the truth and it is a voice that invites towards Allâh Ta'âlâ. On the contrary, the chimes of the Christians, the trumpet of the Jews and the conch-shell of the Hindus are merely objects of play and amusement. With the proclamation of Allâh's greatness and grandeur, with the declaration of His oneness and divinity, a devotee is able to reach Allâh. He will never be able to reach the Almighty with the thumping of drums or the clanging of bells.

²¹⁹ Qurtubî and others say: "The Azân, in spite of its limited number of words, comprises of a number of articles of faith. It commences with the grteatness of Allâh Ta'âlâ. This also includes the very presence of Allâh Ta'âlâ. Therefater, it mentions *Tauhîd* and negates *Shirk*. It then declares the *Risâlat* (Prophethood) of Muḥammad Rasûlullâh ﷺ. Immediately after *Shahâdah*, it summons (the faithful) to a specific form of devotion because the knowledge of this devotion could only be gleaned from Rasûlullâh ﷺ. Thereafter it calls to success and this success is a reference to an eternal success. And in this is a subtle indication towards the hereafter. Finally the Azân repeats the opening words to add more emphasis to (its message)." [Fathul-Bârî volume 2 page 62]

Persian Couplet: “The path you are treading on is the path that leads to Turkey (whilst your intention is to go elsewhere).”

3. It seems that the words of the Azân were sanctioned through a dream because the Azân embraces proclamation of the prophethood of Rasûlullâh ﷺ. And to publicly proclaim this prophethood and to invite towards his Dîn is a compulsion upon the servants and devotees.

Persian Couplet: “It is better and more satisfying when the mysteries of the beloved is expressed by someone else.”

On the night of M‘irâj, Allâh Ta‘âlâ directly bade Rasûlullâh ﷺ to establish Salâh. And Rasûlullâh ﷺ also heard the words of the Azân being called out as he was ascending and descending the levels of the heavens. It appears in Khasâisu-Kubrâ on the authority of Hadrat ‘Alî رضي الله عنه that an angel called out the Azân in the heavens and Rasûlullâh ﷺ heard it. [Khasâisu-Kubrâ volume 1 page 164]

Hadrat ‘Āyeshah رضي الله عنها narrates that Rasûlullâh ﷺ said: “Jibraîl called out the Azân in the sky and he urged me forward to lead the Salâh. So I led the angels in prayer.” [Khasâisu-Kubrâ volume 1 page 176]

Furthermore, after *Hijrah*, when the need arose for a public announcement to summon the faithful to Ṣalâh, ‘Abdullâh bin Zaid رضي الله عنه was taught the words of the Azân and Iqâmah in a dream. When he heard the dream being related to him by ‘Abdullâh bin Zaid رضي الله عنه, Rasûlullâh ﷺ instantly realised that these were the words of Azân and Iqâmah he had heard whilst in M‘irâj. This is why, on hearing the words, he spontaneously declared: “This is an authentic dream.” In other words, this dream precisely corresponds to what I had heard whilst awake on the night M‘irâj.

4. There are conflicting narrations in regards to the (number of) words of the Azân and Iqâmah. According to the Azân of Abû Mahzûrah رضي الله عنه, *Tarjîh*²²⁰ is an integral part of the Azân. Hence, the Azân will comprise of nineteen words whilst the Iqâmah will comprise of seventeen words. Imâm Shâfi‘î رحمه الله عليه has opted for the Azân of Abû Mahzûrah رضي الله عنه.

Imâm Abû Hanîfah رحمه الله عليه has preferred the Azân of ‘Abdullâh bin Zaid رضي الله عنه because after all, the actual legislation of the Azân is linked to the dream of ‘Abdullâh bin Zaid رضي الله عنه. Furthermore, *Hadrat* ‘Umar رضي الله عنه’s dream also had the identical dream that corresponds to the Azân of ‘Abdullâh bin Zaid رضي الله عنه.

²²⁰ A reference to certain words of the Azân being repeated; first softly and then relatively loudly.

Shaikh Ibn I'ân Makkî²²¹ writes in Sharah Kitâbul-Azkâr volume 2 page 70 that it is cited in Tabrânî's Awsaṭ that Abû Bakr رضي الله عنه also saw the identical dream.

Then Rasûlullâh ﷺ declared the dream to be authentic and instructed Bilâl رضي الله عنه to call out the Azân accordingly because the Azân of 'Abdullâh bin Zaid رضي الله عنه was identical to the Azân Rasûlullâh ﷺ heard Jibraîl calling out in the heavens when he undertook his journey of M'irâj. And at the urging of Jibraîl, Rasûlullâh ﷺ led the angels in Salâh. It appears in a Hadîth that when 'Abdullâh bin Zaid رضي الله عنه related his dream to Rasûlullâh ﷺ, he advised him: "Teach the words of Azân you were taught in the dream to Bilâl because he has a louder voice than you have."

²²¹ It is stated in the Awsaṭ of Tabrânî that Abû Bakr رضي الله عنه also saw such a dream. According to Wasîṭ, just over ten Sahâbah رضي الله عنهم saw such a dream. [Futûḥâtur-Rabbâniyyah 'Alal Azkârin-Nawawiyyah volume 2 page 70] 'Allâmah Zarqânî says, it is narrated in the Awsaṭ of Tabrânî that Abû Bakr رضي الله عنه saw a dream of the Azân. He extracts this Hadîth on the basis of the following *Sanad*:

Zuafar bin Huzail narrates from Abû Hanîfah who narrates from 'Alqamah who narrates from Ibn Marthad who narrates from Ibn Buraidah that a man from the Anṣâr"

Tabrânî comments: "Nobody but Abû Hanîfah narrates this Hadîth from 'Alqamah." [Zarqânî volume 1 page 377]

Thereafter, during the lifetime of Rasûlullâh ﷺ and in his very presence, Bilâl رضي الله عنه continued calling out the Azân in exactly the same words that were taught to him by ‘Abdullâh bin Zaid رضي الله عنه.

Furthermore, on the basis of authentic and explicit Ah̥adīth it is categorically established that the Azân of ‘Abdullâh bin Zaid رضي الله عنه did not contain *Tarj‘î*. Also, as mentioned above, Abû Bakr رضي الله عنه and ‘Umar رضي الله عنه saw exactly the same dream as ‘Abdullâh bin Zaid (and this dream makes no mention of *Tarj‘î*).

For these reasons, Imâm Abû Hanîfah رحمه الله عليه declares the Azân of ‘Abdullâh bin Zaid رضي الله عنه, that is mentioned in a number of Ah̥adīth, as more appropriate.

5. Since Azân is one of the *Shi‘âr* (salient features) of Islâm and its words contain a form of distinctive spiritual illumination and *Barakât*, the Sharî‘ah has enjoined calling out the Azân in the ear of a newborn child so that the words of *Tauhîd* and *Risâlat* are the first words to land on the child’s ears upon his entry into this world. This will enable the child to renew his pact of *Alastu*²²².

²²² A reference to the pact every soul had taken with Allâh Ta‘âlâ in the realm of souls wherein Allâh Ta‘âlâ questioned the souls saying: “*Alastu Birabbikum....*” (Am I not your Lord?) Hence the name ‘the realm of *Alastu*’.

A poem detailing the epic migration from Makkah to Madînah

“When Islâm flourished in Madînah the Sahâbah migrated from Makkah to Madînah to preserve their Dîn and in order to implement the injunctions of Islâm tranquilly and to worship One Allâh peacefully.

When a number of Sahâbah migrated to Madînah one after another, Abû Bakr رضي الله عنه also resolved to migrate but Rasûlullâh ﷺ prevented him from migrating so that they may migrate together at some later date.

In due course they migrated together. To start with, they left home and went into hiding for three days in the cave of Thaur and then they departed for Madînah.

Accompanying them was Abû Bakr’s emancipated slave, ‘Âmir bin Fuhairah whilst ‘Abdullâh bin Arîqat was their guide on this celebrated journey.

They headed off towards the coastal route whilst Allâh Ta‘âlâ engaged the enemy in the quest of something else.

They were closely trailed by Surâqah bin Mâlik who longed to assassinate Rasûlullâh ﷺ but how can he assassinate him (when he is in the protection of Allâh Ta‘âlâ).

When Rasûlullâh ﷺ cursed him, his horse bogged down into the sand and (Surâqah) was forced to beg for clemency.

En route they passed the tent of Ummu M’abad, which fell on their road (to Madînah).

She had such a frail goat that couldn't even dash away to join the other goats to graze in the fields. (This is why the goat was confined to the tent.)

Rasûlullâh ﷺ stroked her udders and (due to his blessed touch) the goat gave so much of milk that it was abundantly sufficient for all of them.

Another full container was also milked from her. Leaving this container with her, Rasûlullâh ﷺ set out on his journey.”

Hâfiz ‘Irâqî writes in *Alfiyatus-Sîrah*:

Poem on him reaching Qubâ and Madînah

“(He travelled) until he reached Qubâ on Monday, the twelfth of Rab‘îul-Awwal, the month of his birthday. What an extraordinary migration.

He stayed amongst them for four days and on Friday he left for Madînah. En route he performed Jumu‘ah in Musjidu-Jumu‘ah and this was his first Jumu‘ah.

[Stopping over for four days in Qubâ is the opinion of the historians. The opinions of Bukhârî and Muslim appear in the following stanzas.]

Some say he stayed for fourteen days in Qubâ. Research scholars are more inclined to this view.

As it appears in Bukhârî and Muslim that Rasûlullâh ﷺ stayed for fourteen days in Qubâ. However, the objection raised against this view is that Rasûlullâh ﷺ landed in Qubâ on a Monday and departed for Madînah on a Friday. According to this calculation, he stayed four nights in Qubâ if we regard the Friday of the same week as the Friday he left for Madînah. And if we regard the following Friday as the day he left Qubâ, it works out to him staying ten nights in Qubâ and not fourteen as conveyed by Bukhârî and Muslim. Nonetheless, the view of Bukhârî and Muslim that favours the opinion of fourteen days stay in Qubâ doesn't tally. Yes, if his day of arrival in Qubâ is considered as a Friday instead of a Monday, then Saturday to the following Thursday will total up to fourteen nights.

During his stay in Qubâ, he laid the foundation of a Musjid and then he set out for Madînah.

His divinely inspired camel halted in the afternoon at the plot of the Musjid.

He ﷺ put up at the home of Abû Ayyûb until he erected a wide Musjid,

And around it he erected rooms for his wives (into which he moved after leaving Abû Ayyûb's house) and some Sahâbah also built their homes near Rasûlullâh ﷺ in the same vicinity.

Following his entry into Madînah, Madînah transformed itself into a gloriously radiant and pure city after being utterly gloomy and repulsive. [Hadrat Anas رضي الله عنه says: "When Rasûlullâh ﷺ entered Madînah, every single particle of Madînah shimmered in radiance. Tirmizî in Manâqib, Zarqânî volume 1 page 359]

Madînah was formerly a land plagued by illness but this vanished after his blessed appearance.

With His grace, Allâh Ta‘âlâ transferred the fever of Madînah to Juhfah.

Hadrat ‘Âyeshah رضى الله عنها narrates: “Before Rasûlullâh ﷺ appeared in Madînah, there was no land more plagued by illness than the land of Madînah. Rasûlullâh ﷺ begged Allâh Ta‘âlâ in a Du‘â: “O Allâh! Purify this city and transfer its maladies to Juhfah.”

This Hadîth is cited in a number of chapters in Bukhârî; in the chapter on the virtues of Madînah, in the chapter on the sick and in the chapter on Du‘âs.

Ibn Ishâq says that Ibn Shihâb Zuhri narrates from ‘Abdullâh bin ‘Amr bin ‘Âs that when Rasûlullâh ﷺ and his Sahâbah landed in Madînah, they were afflicted by such severe fever (found exclusively in Madînah) that they fell quite ill. Allâh Ta‘âlâ protected Rasûlullâh ﷺ from this type of fever. They suffered such acute weakness that many of them started performing their Salâh whilst seated. Once when Rasûlullâh ﷺ appeared before them performing Salâh in this manner, he commented: “Bear in mind that the reward of the Salâh of a seated person is half to that of a person performing his Salâh whilst standing.” Following this counsel, the Sahâbah رضى الله عنهم, in spite of their infirmity and distress, would stand and perform Salâh to acquire the full reward of *Qiyâm* in Salâh. [Sîrat Ibn Hishâm volume 1 page 216]

Neither Dajjâl nor plague would enter Madînah. The city is like a well-fortified fort against such misfortune. Cited by Bukhârî and Muslim on the authority of Abû Hurayrah رضي الله عنه that Rasûlullâh ﷺ said: “The roads leading to Madînah are guarded by the angels. Neither Dajjâl nor plague would be able to enter the precincts of the city.” Imâm Bukhârî cites this Hadîth in the virtues of Madînah, in Kitâbut-Tibb and in Kitâbul-Fitan.

Following a month-long stay, Salâh was increased by a further two Rak‘ât whilst the Salâh for a Musâfir remained at two Rak‘ât as it was at the very outset. This is narrated by Bukhârî and Muslim from Hadrat ‘Âyeshah رضي الله عنها.

From Rab‘ûl-Awwal to Safar Rasûlullâh ﷺ remained busy in the erection of the Musjid.

During this period, Rasûlullâh ﷺ drew up a written treaty between his Sahâbah and the Jews (the details of which will be mentioned shortly, Inshâ Allâh).

And the Azân was launched on the basis of the dream of ‘Abdullâh bin Zaid رضي الله عنه and this transpired either in the first or the second year of Hijrah.” The ‘Ulamâ hold conflicting views on this.

Treaty with the Jews

The bulk of the population of Madînah was made up of the Aws and Khazraj tribes. However over an extended period of time, a significant number of Jews also settled in Madînah.

They had a number of Madrasahs and educational institutes in Khaybar and Madînah. They also had a few fortresses in Khaybar. They were also referred to as *Ahle-Kitâb* (people of the scripture). Compared to the polytheists, they enjoyed educational superiority and distinction in the land of Hîjâz. On the basis of their celestial scriptures, they were well conscious of the conditions and attributes of the final messenger. As Allâh Ta‘âlâ declares: “They recognise him just as they recognise their (own) sons.” However, they were not people of sound disposition. Jealousy, pride, obstinacy and defiance were their second nature. As Allâh Ta‘âlâ describes: “And they (the Jews) refuted it (the *Âyât*) wrongfully and arrogantly even though their hearts were convinced (of the truth).”

Even whilst Rasûlullâh ﷺ was in Makkah, the Jews would persistently incite the Makkan Quraysh against Rasûlullâh ﷺ. The Jews would often persuade the Quraysh to ask Rasûlullâh ﷺ about certain topics like *Ashhâbe-Kahf*, *Rûh* (soul), *Zul-Qarnain* etc. When Rasûlullâh ﷺ migrated to Madînah, this jealousy and defiance flared even further. In due course, they came to grips with the fact that the days of their educational and academic superiority have drawn to a close and the deviants from amongst them trailed their predecessors in flouting the truth. They elected to adhere to the demeanour of the ‘people of Saturday (*Ashhâbe-Sabt*)’ and the conduct of those who ‘assassinated the Prophets’.

The pious and those of sound disposition from amongst the Rabbis and the learned divulged the prophecies of the final messenger to their people and these selected few embraced Islâm. However, most of them preferred the route of defiance.

Jealousy and rebelliousness proved to be their downfall in this path of righteousness.

In view of their jealousy and defiance and in order to contain their civil strife, sedition and depravity, Rasûlullâh ﷺ decided to draw up a written treaty with them. The idea behind this treaty was to at least ensure that their opposition and defiance does not intensify any further and so that the Muslims may be safe from their strife and depravity. The Holy Qurân is replete with the evils and rabble-rousing of the Jews. So in order to contain this sedition and mischief from swelling any further, Rasûlullâh ﷺ formed a treaty with the local Jews of Madînah.

Five months²²³ after his migration to Madînah, Rasûlullâh ﷺ established a written treaty with the Jews of Madînah in which he promised to allow them to retain their Dîn, wealth and assets subject to certain conditions. These will be discussed shortly. For comprehensive details see Sîrat Ibn Hishâm volume 1 page 178 and Al Bidâyah Wan-Nihâyah volume 3 page 224. A summary of this treaty follows:

²²³ The details of this treaty are mentioned in Sîrat Ibn Hishâm and Al Bidâyah Wan-Nihâyah but no dates are mentioned in these books. This timeframe of five months from the *Hijrah* is extracted from Târikhul-Khamîs volume 1 page 39.



Treaty from Muḥammad, the unlettered Prophet between the Muslims of the Quraysh and Muslims of Madīnah and between the Jews who wish to ally themselves with the Muslims, that every affiliate of the treaty will, whilst retaining his own faith, be bound by the following conditions:

1. *Qisâs* and the ancient system of blood money will be retained with justice and integrity.
2. With fairness, each member will be obliged to pay the ransom of its own tribe. In other words, if a prisoner (of war) is to be released by the payment of ransom, the obligation of payment rests upon the tribe from which the prisoner hails.
3. All members will remain committed against tyranny, transgression, hostility and civil strife. There will be no exceptions to this rule even if the offender is the son (of one of the leaders).
4. No Muslim will be permitted to execute another Muslim in retaliation of the murder of a disbeliever. Furthermore, no disbeliever will be assisted against a Muslim.

5. A lowest ranking Muslim will enjoy the same right of offering sanctuary and refuge as that of the highest-ranking Muslim.
6. The safety of Jews living under the Muslims will be the responsibility of the Muslims. They will not be harassed or tyrannised and their enemies will not be assisted against them.
7. A polytheist or disbeliever will not have the right against Muslims to offer asylum to the lives and wealth of the Quraysh nor will he have the right to interfere between the Muslims and the Quraysh.
8. In times of war, the Jews will be obliged to support the Muslims with their wealth and lives. They will not be permitted to assist the enemy against the Muslims.
9. If an enemy of Rasûlullâh ﷺ attacks Madînah, the Jews will be duty-bound to assist Rasûlullâh ﷺ.
10. From the tribes who are affiliated to this treaty, none of them will have the right to withdraw from the obligations of this treaty without the permission of Rasûlullâh ﷺ.
11. Assistance or asylum to a trouble monger will not be permitted. He who assists or offers asylum to a *Bid'atî* attracts the wrath and curse of Allâh. None of his good actions will be accepted right until *Qiyâmah*.
12. If the Muslims enter into a peace treaty with anyone, the Jews will also be obliged to observe the conditions of this treaty.

13. He who murders a Muslim and there is evidence to support this, will be executed in *Qisâs* except if the guardian agrees to accept blood money etc.
14. In cases of dispute or mutual disagreement matters will be referred to Allâh and His Rasûl ﷺ. [Al-Bidâyah Wan-Nihâyah volume 3 page 224]

The tribes²²⁴ with which Rasûlullâh ﷺ concluded this treaty included three major tribes of the Jews who lived in and around Madînah. These three tribes were Banû Qaynq'â, Banû Nadîr and Banû Qurayzah. Since these three tribes declined to comply with Rasûlullâh ﷺ, he entered into this treaty with them to staunch the proliferation of their evil and mischief. However, all three tribes, one after the other, violated the terms of the treaty and took extensive part in their hostility and conspiracy against the Muslims. And they were punished for their misdeeds as coming up in the chapter dealing with military expeditions.

²²⁴ Ibn Ishâq says: "Rasûlullâh ﷺ invited the Jews (to Islâm) when he set foot in Madînah but (most of them) declined to comply with him. So he entered into a treaty with them. They made up three tribes; Banû Qaynq'â, Banû Nadîr and Banû Qurayzah. However, these tribes, one after the other, violated the conditions of the treaty. Rasûlullâh ﷺ favoured the Banû Qaynq'â, banished the Banû Nadîr and exterminated the Banû Qurayzah. Details of these coming up, Inshâ Allâh. [Fathul-Bârî volume 7 page 314]

Abû ‘Ubaïd writes in Kitâbul-Amwâl: “This treaty was ratified before the injunction of *jizyah* (head tax levied on non-Muslims living under Muslim rule). Islâm was still vulnerable and weak at that moment in time. Initially, the ruling was that if the Jews join the Muslims in any military expedition, they are to be given a percentage of the booty. This is why one of the conditions of this treaty was that the Jews will be obliged to share the burden of the expenditure incurred in these campaigns.”

Note: The text of the treaty clearly indicates that this treaty between the Muslims and the Jews was formulated in such a manner that the Muslims will be dominant and the Jews will be subordinate to them whilst Rasûlullâh ﷺ will be the undisputed ruler between them. And in cases of dispute, all matters will be referred to Rasûlullâh ﷺ and his decision will be final.

This treaty was similar to the agreement between the Muslims and *Zimmîs* (non Muslims living under Muslim rule) but it is not exactly the same because this treaty was enacted in the very early days of Islâm’s supremacy and leadership. The era of Islâm’s supremacy commenced at the treaty of Hudaybiyyah and at the conquest of Makkah. After failing to locate any verification for their views from the Qurân and Sunnah,, some Muslims who fancy joining or supporting the Congress Party²²⁵

²²⁵ A somewhat non-religious political party in India that ruled India for most of its democratic years after gaining independence from Britain in 1947 and most Muslims on the sub-continent lend their support to this party more for political expedience than anything else. (Tr.)

tend to employ this treaty to justify their political allegiance. This is grossly incorrect because every article in this treaty from beginning to end²²⁶ verifies that the rule of Islâm will remain dominant and the non-Muslims will remain subjugated to the Muslims. This condition is explicitly mentioned in Siyar-Kabîr etc. This is a newfangled fabrication of those who advocate such ostensible ‘unity’ between Muslims and Hindus and such a sham has no basis in Dîn whatsoever.

Miscellaneous incidents of the first year of *Hijrah*

1. After Rasûlullâh ﷺ's arrival in Madînah, Kulthûm bin Hadam, in whose house Rasûlullâh ﷺ lodged during his stay in Qubâ, passed away. [Târîkh Tabrî volume 2 page 257]
2. Even before Rasûlullâh ﷺ could complete the construction of the Musjid, As‘ad bin Zurârah, the head of Banû Najjâr tribe passed away. Banû Najjâr appeared before Rasûlullâh ﷺ and requested: “O Rasûlullâh ﷺ! Appoint another head as his successor.” Rasûlullâh ﷺ replied: “You are my maternal kinsfolk. I am from amongst you and I am your head.”

²²⁶ See Rawḍul-Anf volume 2 page 17.

Rasûlullâh ﷺ's acceptance of the post of head over the Banû Najjâr tribe is enumerated as one of the merits of this tribe. This tribe considered this a source of their pride. [Ibid.]

3. In the same year, two chieftains of the polytheists died; Walîd bin Mughîrah and 'Âṣ bin Wâil, the father of the conqueror of Egypt 'Amr bin 'Âṣ رضي الله عنه. [Ibid]
4. In the same year eight months after arriving in Madînah, Rasûlullâh ﷺ consummated his marriage with Hadrat 'Âyeshah رضي الله عنها with whom he had performed Nikâh before *Hijrah* after the demise of Hadrat Khadîjah رضي الله عنها.

At the time of her Nikâh, Hadrat 'Âyeshah رضي الله عنها was six years old and she was nine when she went to live with Rasûlullâh ﷺ. Some people are of the opinion that Rasûlullâh ﷺ consummated his marriage with her eighteen months after *Hijrah* in the second year. [Ibid]

5. When the Muslims landed in Madînah, the water of all the wells of Madînah was brackish. Only one well called 'the well of Rûmah' yielded sweet water. This well belonged to a Jew who wouldn't provide its water except at a price. The poor Muslims were left in a quandary. Hadrat 'Uthmân رضي الله عنه purchased this well and sold it to Rasûlullâh ﷺ in exchange of a fountain in Jannah. He donated it to the Muslim Ummah at large. Whoever wants may avail himself of its water.

Imâm Tirmizî declares this Hadîth as Hasan (satisfactory).

This Hadîth is reasonably well known. Apart from Tirmizî, a number of other Imâms of Hadîth have extracted this Hadîth. For further details see Kanzul-‘Ummâl. [Târikh Tabrî volume 6 page 372]

Imâm Bukhârî briefly narrates this incident of Hadrat ‘Uthmân Ghanî رضي الله عنه in Kitâbul-Musâqât and Kitâbul-Waqf.

Islâm of Sarumah bin Abî Anas رضي الله عنه

Sarumah bin Abî Anas Najjârî رضي الله عنه was enthusiastic about *Tauhîd* right from the beginning. He abhorred disbelief and polytheism. In fact, once he even aimed to embrace Christianity but abandoned this idea (perhaps after witnessing the polytheistic ideologies of the Christians).

He was a great ‘Âbid and Zâhid (devoted and abstinent). He lived a frugal life of an ascetic. He never wore fine cloth. He was always dressed in rough course clothing.

He built a special room exclusively for his devotions. Women in their menses and people in the state of *Janâbat* (impurity) were not allowed entry into this room. He would often declare: “I am worshipping the Lord of Ibrâhîm.”

He was a celebrated poet of his era. His poetry was replete with words of wisdom, advice and good counsel.²²⁷

When Rasûlullâh ﷺ landed in Madînah after his migration, Ṣarumah was by then a rather aged man. He appeared before Rasûlullâh ﷺ, embraced Islâm and recited the following lines of poetry:

“He (Rasûlullâh ﷺ) resided for over ten years amongst the Quraysh offering them advice and good counsel whilst expecting some friend and supporter to assist him.

And he would present himself to the pilgrims during the season (of Hajj) but he failed to find anyone willing to offer him sanctuary or an invitation.

When he appeared before us, Allâh awarded his Dîn dominance and he was overjoyed and content with Madînah.

Coming here he found a friend and he felt consoled from the grief brought about by separation from his birthplace. And his friend turned out to be a sincere companion and supporter from Allâh’s side.

He (Rasûlullâh ﷺ) relates to us that which Nûh عليه السلام and Mûsâ عليه السلام enlightened their people about.

And coming here to Madînah, he has taken a sigh of relief; he does not fear anything close nor distant.

²²⁷ ‘Allâmah Ibn Hishâm cites two Qaṣîdahs (poems) in his Sîrat composed by Ṣarumah رضي الله عنه. Scholars may refer to Sîrat Ibn Hishâm volume 1 page 182 for further details.

We have surrendered all our wealth to him whilst at times of war we sacrifice our lives for him.

And we harbour firm conviction that there is nothing of substance save Allâh and we firmly believe that He is the best guide.

We regard his enemy as our enemy even though he may be intently dear to us.”

Second Year of *Hijrah*

Change of Qiblah direction:

As long as Rasûlullâh ﷺ lived in Makkah he continued performing Salâh whilst facing *Baitul-Muqaddas* but in such a manner that he would face the K‘abah as well. When he migrated to Madînah Munawwarah, he was unable to maintain this practise of facing both *Qiblahs* simultaneously. This is why, on the divine directive of Allâh Ta‘âlâ, he performed his Salâh whilst facing *Baitul-Muqaddas* for about sixteen to seventeen months.

Even before Allâh revealed the divine commandment of transforming the direction of the *Qiblah*, He kindled the eagerness within Rasûlullâh ﷺ’s heart to face the K‘abah whilst performing Salâh. Quite frequently, Rasûlullâh ﷺ would raise his gaze to the skies in anticipation of the divine commandment directing him to turn towards the K‘abah for Salâh.

Subsequently, on the fifteenth of Sh‘abân 2 A.H., the following verse was revealed:

“And turn your face towards the direction of Musjidul-Harâm.”

Allâh Ta‘âlâ opens the second chapter of the Holy Qurân with the commandment dealing with the transformation of the direction of the *Qiblah* and the hidden reasons behind it. Readers may refer to books on *Tafsîr* for further details.

Suffah and Ashâbe Suffah

Following the change of the *Qiblah* direction when the direction of Musjide-Nabawî was changed to Baitullâh, the walls of the former *Qiblah* and the area immediately adjacent to it was left intact for the accommodation of the poor and destitute who had no home or place to live. This place was popularly known as Suffah.

A Suffah is actually a ledge or a covered veranda. The weak Muslims and grateful destitute were not only patient over their poverty but they were more content and grateful than the affluent and powerful rulers. When these poverty-stricken souls would come to listen to the words of Allâh and His Rasûl ﷺ, they would just stay behind at this spot. People would refer to this group as Ashâbe-Suffah. As though this was the *Khânqâh*

of Rasûlullâh ﷺ, the destitute Prophet²²⁸ who enthusiastically preferred poverty to the dominion of the world.

The Ashâbe-Suffah were a group of people made up of ascetics and *Mutawakkilîn*²²⁹ whose principal objective day and night was their spiritual purity and to acquire knowledge of the Qurân and the wisdom of Rasûlullâh ﷺ. They were neither interested in trade nor was farming of any concern to them.

These people had self-sacrificed their eyes to behold Rasûlullâh ﷺ and their ears to listen to his sacred words and they had surrendered their physical bodies to the companionship of Rasûlullâh ﷺ.

Hadrat Abû Hurayrah رضى الله عنه narrates: “I have observed seventy Ashâbe-Suffah who didn’t even possess a single sheet to cover themselves. They merely owned a sheet or a blanket to cover the lower portion of their bodies, which they would fasten to their necks. Even these blankets were so short that they would barely reach half their calves or their ankles and they would clasp it close to their bodies lest their *Satar* is

²²⁸ In his book *Al-Jawâbuṣ-Ṣaḥîḥ*, under the discussion of Rasûlullâh ﷺ’s prominence over the other Prophets, Hâfiz Ibn Taymiyyah writes: “Our Rasûl ﷺ was superior to Sulaymân عليه السلام because Sulaymân عليه السلام was a sovereign Prophet whilst Rasûlullâh ﷺ was a destitute Prophet. As Musâ عليه السلام said: “O my Lord! I am needy for whatever good You bestow upon me.”

²²⁹ Those who place their complete trust in Allâh Ta‘âlâ.

exposed.” [Bukhârî volume 1 page 63 Bâbu Nawmir-Rijâl fil-Musjid]

Wâthilah bin Asq‘a رضي الله عنه relates: “I was also one of the members of Ashâbe-Suffah. None of us even had a complete set of clothing. Due to excessive perspiration, our bodies were encrusted with grime and dust.” [Huliyatul-Awliyâ volume 1 page 341] (This grime was more cherished by them than extreme cleanliness. These were the dishevelled and grubby personalities who, if they had to take an oath upon Allâh Ta‘âlâ, He would ensure that their oats are fulfilled.)

Mujâhid says that Abû Hurayrah رضي الله عنه relates: “I swear by that Being besides whom there is no other deity that quite often, overwhelmed with hunger, I would lay my chest and stomach onto the ground (so that the moisture and coolness of the ground may alleviate the heat of my hunger to some extent). Occasionally I would fasten a stone to my stomach merely to keep my back straight.

One day I seated myself at one of the main thoroughfares when Abû Bakr رضي الله عنه happened to pass by. I asked him to explain a certain verse of the Qurân to me but my actual aim was that he might catch sight of my pitiful condition and take me along for a meal. However, Abû Bakr رضي الله عنه went away (without a notion of my objective).

A little later, Hadrat ‘Umar رضي الله عنه happened to pass by. In a like manner, on the pretext of explaining a Qurânic verse to me I intercepted him. But he too went on his way.

A little while later Abul-Qâsim ﷺ (whom Allâh Ta‘âlâ commissioned as a *Qâsim* – distributor – of blessings) happened to pass by the same way.

The moment his gaze fell on me, he realised my intentions. Smiling at me, he said: “O Abû Hirr!”

“I am at your service,” I replied, “O Rasûlullâh ﷺ!”

“Come along with me,” he said.

I went along with him to his house. As he entered his home, he found a bowl of milk there. When he enquired about it, his family replied: “So and so sent it as a gift to you.” Looking towards me, he bade me to call the Ashâbe-Suffah.”

Abû Hurayrah relates: “The Ashâbe-Suffah were the guests of Islâm. They neither had a place to live nor were they in possession of any wealth. Whenever any charity came to Rasûlullâh ﷺ, he would send it over to them without partaking of any part of it (because Sadaqah was Harâm for him). Whenever he received a gift, he would partake of it and include the Ashâbe-Suffah in it as well. Now when he asked me to call the Ashâbe-Suffah, I found it a bit tough. I reflected to myself, how would this one bowl of milk suffice for all the Ashâbe-Suffah? I am most eligible to drink this milk. At least I would be able to regain some of my strength. Furthermore, after the arrival of the Ashâbe-Suffah, I myself would be instructed to distribute the milk to them. I don’t think there would be any leftover for me, I thought. Nevertheless, there is no getting away from compliance with Allâh and His Rasûl ﷺ.

I called the Ashâbe-Suffah and as per Rasûlullâh ﷺ's instructions, I summoned them one by one. When all of them drank to their fill, Rasûlullâh ﷺ smiled at me and said: "Only you and I are left now."

I submitted: "That is correct, O Rasûlullâh ﷺ!" Rasûlullâh ﷺ bade me to start drinking. As I was drinking, he repeatedly bade me to drink saying: "Drink more! Drink more!" Until such time that I was utterly satiated and cried out: "By that Being Who has sent you with the truth! I don't have room for any more." Taking the bowl from my hand, Rasûlullâh ﷺ recited some praise of Allâh, said *Bismillâh* and drank up whatever remained within the bowl." [Bukhârî Kitâbur-Riqâq]

'Abdur-Rahmân ²³⁰ bin Abî Bakr رضي الله عنه relates: "The Ashâbe-Suffah were extremely destitute. Rasûlullâh ﷺ would distribute them amongst the Sahâbah رضي الله عنهم saying: "He who has food for two should take a third person with him and he who has food for three should take a fourth person with him," and so forth. [Bukhârî]

Muhammad bin Sîrîn رحمه الله عليه says: "Towards the evening, Rasûlullâh ﷺ would distribute the Ashâbe-Suffah amongst his Sahâbah رضي الله عنهم. Some of them would take two whilst others would take three of them home with them. S'ad bin

²³⁰ Imâm Bukhârî cites this Hadîth of 'Abdur-Rahmân bin Abî Bakr رضي الله عنه at a number of places in his Sahîh. For instance, in *Babus-Samar M'al-Ahl wad-Dayf* volume 1 page 84, *Bâbu 'Alâmâtin-Nubuwwah* page 506.

‘Ubâdah would sometimes take up to eighty people home with him for meals.”

Abû Hurayrah رضي الله عنه relates: “I was also from amongst the Ashhâbe-Suffah. Every evening we would present ourselves before Rasûlullâh ﷺ. He would distribute us in ones or twos amongst the more affluent Sahâbah. The remaining Sahâbah he would take home for meals. After meals, we would all sleep away in the Musjid. [Fathul-Bârî]

A string was tied between two pillars of the Musjid. The Anṣâr who had date orchards would hang up a few clusters of dates for the exclusive consumption of the Ashhâbe-Suffah. They would strike the dates with a stick and eat as they fall to the ground. Mu‘âz bin Jabal رضي الله عنه was in charge of this.” [Wafâul-Wafâ volume 1 page 324]

‘Awf bin Mâlik Ashj‘aî رضي الله عنه narrates: “Rasûlullâh ﷺ once emerged (from his house into the Musjid) bearing a staff when his gaze fell onto a spoilt cluster of dates suspended in the Musjid. He commented: “If the donor wished, he could have brought a better bunch of dates.”

This Hadîth²³¹ is cited by Nasaî and its *Sanad* is sound.

²³¹ Hâfiz ‘Asqalânî says: Even though the *Sanad* is sound, it is not on the conditions laid down by Bukhârî. Imâm, Bukhârî did not extract this Hadîth in his Sahîh but has alluded to this Hadîth in the caption *Bâbûl-Qismati wa T’alîqil-Qinwi fil Musjid* as is the custom of Imâm Bukhârî رحمه الله عليه.

According to another Hadîth, Rasûlullâh ﷺ instructed every date palm owner to bring a bunch of dates and hang it up in the Musjid for the destitute. [Fathul-Bârî volume 1 page 431 *Bâbûul-Qismati wa T'alîqil-Qinwi fil Musjid.*]

Jâbir bin 'Abdullâh رضي الله عنه narrates that Rasûlullâh ﷺ said: "From every ten clusters of dates, one cluster should be placed in the Musjid for the destitute." [Tahâwî *Bâbul-'Arâyâ* volume 2 page 313]

The *Sanad* of this Hadîth is strong and the narrators are all authentic.

Mas'alah: To place water and other edibles in the Musjid for the destitute is exceptionally commendable.

'Abdullâh bin Shaqîq says: "I lived for a whole year in the company of Abû Hurayrah رضي الله عنه. One day he commented: 'If only you set eyes on our past days when for days on end we didn't even have that much of food by which we could at least straighten our backs. We would be forced to tie stones to our stomachs merely to straighten our backs.'" [Ahmad, Fathul-Bârî volume 11 page 242]

Fudâlah bin 'Ubaid رضي الله عنه narrates: "Quite often, overwhelmed with acute hunger, the Ashâbe-Suffah would fall down unconscious whilst performing Salâh. If a villager or Bedouin stranger had to lay eyes on them, he would reckon them to have lost their senses or regard them as lunatics. Rasûlullâh ﷺ would come to them and console them thus: "If only you knew what awaits you by Allâh, you would yearn for

an increase in this poverty and need.” [Abû Nu‘aim in Huliyah volume 1 page 339]

Attributes of Ashhâbe-Suffah رضي الله عنهم

‘Ayâd bin Ghanam رضي الله عنه relates that he heard Rasûlullâh ﷺ saying: “The best and high ranking people of my Ummah – as I was enlightened by the *Malaul-A‘alâ* (close angels) – are those people who overtly smile whilst contemplating over the infinite mercy of Allâh Ta‘âlâ but their hearts are sobbing in trepidation of the severity of His divine chastisement. Morning and evening they remember Allâh in His uncontaminated houses (i.e. the Musâjid). With their tongues brimming with hope mingled with fear, they call unto Allâh Ta‘âlâ and their hearts are replete with a passionate longing to meet Him. Their burden unto others is extremely light whilst their own burdens unto themselves are enormously heavy. They walk on the ground with humility and tranquillity and not with arrogance and pride. They walk like an ant. In other words, humility and neediness is exuded from their gaits.

They recite the Holy Qurân. They are dressed in old frayed clothing. They are always in the divine care and protection of Allâh Ta‘âlâ. Their souls are in this world whilst their hearts are attached to the hereafter. They have no concern but of the hereafter. They are perpetually engaged in preparation for the grave and the hereafter.”

Persian Couplet: “Be more concerned about the inner (spiritual) than the outer (Physical).

Very few people in the world are blessed with this wealth.”

Thereafter Rasûlullâh ﷺ recited the following verse of the Holy Qurân:

“This (promise) is for that person who fears standing before Me and he fears my warning.” [Huliyatul-Awliyâ volume page 16]

Names of Ashâbe-Suffah رضي الله عنهم

The actual number of Ashâbe-Suffah رضي الله عنهم continued fluctuating from time to time. ‘Ârif Seharwardî رحمه الله عليه writes in ‘Awârif that the roll of the Ashâbe-Suffah once reached four hundred.

Abû ‘Abdur-Rahmân Sulamî, Ibn ‘Arabî and Hâkim went to great lengths to collate detailed information about the names and conditions of the Ashâbe-Suffah رضي الله عنه. In his book Huliyatul-Awliyâ, Abû Nu‘aim enumerates all of them. He had given a detailed account of the Ashâbe-Suffah رضي الله عنه and the Zuhhâd (ascetic) Sahâbah رضي الله عنهم. [See Fathul-Bârî volume 11 page 245 under the chapter *Kayfa Kâna ‘Ayshin-Nabî ﷺ wa Ashâbihî wa Takhliyatihim ‘Anid-Dunyâ*]

Some of these illustrious souls are listed below:

No.	Names
1	Abû ‘Ubaidah ‘Âmir bin Jarrâh رضي الله عنه
2	‘Âmmâr bin Yâsir رضي الله عنه
3	‘Abdullâh bin Mas‘ûd رضي الله عنه
4	Miqdâd bin ‘Amr رضي الله عنه
5	Khabbâb bin Aratt رضي الله عنه
6	Bilâl bin Rabâh رضي الله عنه
7	<u>S</u> uhaib bin Sinân رضي الله عنه
8	Zaid bin Khattâb رضي الله عنه, brother of ‘Umar رضي الله عنه
9	Abû Marthad Kanâz bin <u>H</u> usain ‘Adawî رضي الله عنه
10	Abû Kabshah رضي الله عنه, emancipated slave of Rasûlullâh ﷺ
11	<u>S</u> afwân bin Baydâ رضي الله عنه
12	Abû ‘Abas bin Jabr رضي الله عنه
13	Sâlim رضي الله عنه, the emancipated slave of <u>H</u> uzaifah رضي الله عنه
14	Mistâh bin Athâthah رضي الله عنه

15	‘Ukâshah bin Mihsan رضي الله عنه
16	Mas‘ûd bin Rab‘î رضي الله عنه
17	‘Umais bin ‘Awf رضي الله عنه
18	‘Uwaim bin Sâ‘idah رضي الله عنه
19	Abû Lubâbah رضي الله عنه
20	Sâlim bin ‘Umais رضي الله عنه
21	Abû Bishr K‘ab bin ‘Amr رضي الله عنه
22	Khubaib bin Siyâf رضي الله عنه
23	‘Abdullâh bin Unais رضي الله عنه
24	Jundub bin Junâdah Abû Zarr Ghifârî رضي الله عنه
25	‘Utbah bin Mas‘ûd Huzalî رضي الله عنه
26	‘Abdullâh bin ‘Umar رضي الله عنه
27	Salmân Fârsî رضي الله عنه

²³² Prior to his marriage ‘Abdullâh bin ‘Umar رضي الله عنه lived amongst the Ashâbe-Suffah and he would spend the night with them as well.

28	<u>H</u> uzaifah bin Yamân رضي الله عنه
29	Abud-Dardâ ‘Uwaymir bin ‘Âmir رضي الله عنه
30	‘Abdullâh bin Zaid Juhanî رضي الله عنه
31	<u>H</u> ajjâj bin ‘Amr Aslamî رضي الله عنه
32	Abû Hurayrah Dawsî رضي الله عنه
33	Thawbân رضي الله عنه, emancipated slave of Rasûlullâh ﷺ
34	Mu‘âz bin <u>H</u> ârith رضي الله عنه
35	Sâib bin Khallâd رضي الله عنه
36	Thâbit Wadî‘ah رضي الله عنه

Fasting of Ramadân

In the same year, (2nd year) during the latter ten days of Sh‘abân fasting during the month of Ramadân was made obligatory. In this regard, the following verse was revealed:

“The month of Ramadân, in which the Qurân was revealed – a source of guidance for the people and clear proofs for guidance and criterion (to distinguish between good and evil). And whosoever sights the month (the crescent of the month of

Ramaḍân), he should observe the fast.” [Sûrah Baqarah verse 185]

Ummul-Muminîn Hadrat ‘Âyeshah رضي الله عنها and Hadrat ‘Abdullâh bin ‘Amr رضي الله عنه narrate: “When Rasûlullâh ﷺ arrived in Madînah he instructed us to observe the fast of ‘Âshûrah (10th of Muḥarram). When the fast of Ramaḍân was prescribed, he said: “As far as the fast of ‘Âshûrah is concerned, one is at liberty to observe it or to abstain from it.” [Bukhârî]

Salamah bin Akw‘a رضي الله عنه relates: “On the day of ‘Âshûrah, Rasûlullâh ﷺ instructed a man to publicly announce: “He who hasn’t eaten as yet should fast whilst he who has already eaten should also abstain from food and drink like the fasting ones.” [Bukhârî under the chapter *Izâ Nawâ Bin-Nahâri Sawman*] For further details refer to Fathul-Bârî and Tahâwî.

Sadaqatul-Fitr and ‘Îd Ṣalâh

Just two days before the termination of the month of Ramaḍân, the divine commandment obligating Sadaqatul-Fitr and Ṣalâtul-‘Îd was revealed. In this regard the following verse was revealed:

“Successful is he who has spiritually cleansed himself and he has mentioned the name of his Lord then performed the Ṣalâh (of ‘Îd). [Sûrah A‘lâ]

‘Umar bin ‘Abdul-‘Azîz and Abul-‘Âliyah interpret the verse thus: “Successful is he who has disbursed his Sadaqatul-Fitr and performed the Salâtul-‘Îd. [Ahkâmul-Qurân by Jassâs volume 3 page 473]

Salâtul-Adhâ and Qurbânî

In the same year, Qurbânî and the Salâh of ‘Îdul-Adhâ was made obligatory. The following verse was revealed in this regard:

“So perform Salâh (of ‘Îd) for your Lord and slaughter (perform Qurbânî).”

Hasan Basrî رحمه الله عليه says: “This verse makes reference to Salâtul-Adhâ (‘Îdul-Adhâ Salâh) and to Qurbânî.” [Ahkâmul-Qurân by Jassâs volume 3 page 475]

Durûd Sharîf

Abu Zarr رضي الله عنه narrates: “Conveying Salâh and Salâm (salutations) upon Rasûlullâh ﷺ was also prescribed in this year, the second year of Hijrah.”

According to some scholars, this commandment was enjoined on the night of M‘irâj. [Fathul-Bârî Tafsîr of Sûrah Ahzâb volume 8 page 411]

Zakât on wealth

The ‘Ulamâ have differed as to exactly when the annual Zakât was enjoined. Most are of the opinion that it was prescribed after the *Hijrah*. Some say it was in the first year whilst others maintain that it was in the second year of Hijrah after the compulsion of the Ṣaum of Ramadân.

It is narrated on the basis of a sound *Sanad* in Musnad Aḥmad, Ṣaḥîḥ Ibn Khuzaimah, Nasaî and Ibn Mâjah on the authority of Qays bin S‘ad رضي الله عنه that Rasûlullâh ﷺ commanded the Ṣaḥâbah رضي الله عنهم to pay Ṣadqatul-Fiṭr before the commandment of Zakât was revealed.”

Imâm Ibn Khuzaimah says: “Zakât on wealth was ordained before *Hijrah*. This is evident from the incident of the migration to Abyssinia as narrated by Ummu Salamah رضي الله عنها. When Emperor Negus asked Ḥadrat J‘far رضي الله عنه about what Rasûlullâh ﷺ enjoins them to do, he replied: “He (Rasûlullâh ﷺ) commands us to perform Ṣalâh, pay Zakât and observe fasting.” [Fathul-Bârî volume 3 page 211]

Ḥâfiz ‘Irâqî رحمه الله عليه says: “And in the same second year, Ṣaum and Ṣadqatul-Fiṭr was ordained. The Ṣalâhs of the two ‘Ids followed by tow Khuṭbahs and Qurbânî was also enjoined. Similarly, the payment of Zakât was prescribed and the Qiblah direction was changed to Musjidul-Ḥarâm in the same year. In the same year Rasûlullâh ﷺ consummated his Nikâḥ with

Hadrat ‘Âyeshah رضي الله عنها and he also performed Hadrat Fâtimah رضي الله عنها’s Nikâh with Hadrat ‘Alî رضي الله عنه.”

And Allâh Ta‘âlâ knows best.

(End of volume one)